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CURRICULUM ORIENTATION WITHIN RELIGIOUS EDUCATION PROGRAMS FOR CATHOLIC SECONDARY SCHOOLS

by

© John C. Van Damme

A THESIS
SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH
IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE
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External Examiner

Date April 17, 1985

DEDICATION

This study is dedicated

to my parents

Leo and Marie Van Damme

who were my first teachers in the faith.

May the efforts of my study

be an exemplification of that faith.

THE ABSTRACT

Curriculum orientation is the focal concept and organizing framework of this study of religious education programs for Catholic secondary schools. Orientation is seen as the philosophical and theological presuppositions inherent in human activity. Curriculum is seen as a set of arrangements of knowledge or conventional wisdom. The conventional wisdom through its embedded interests, taken-for-granted assumptions and approaches to life and knowledge reflects the worldview of an individual, culture or civilization thereby revealing an orientation. This notion of curriculum orientation in my study is illustrated through the historical survey showing the curriculum orientation at important stages of the development of religious education; furthermore, this survey is used to gain an insight into the ideological tensions underlying the history of the Canadian Catholic school which, in turn, had a great influence on the religious education curriculum orientation.

A sample number of past and current religious education programs were assembled and examined in terms of curriculum orientation; three dominant orientations emerged, namely, the Scholastic, the Cultural and the Technical. Subsequently, an attempt was made to come to an understanding of what lies underneath the Alberta produced religious education program by first describing the overview of the completed 1984 program in terms of its intents, display and activities, and then by examining a sample 1982 pilot unit and a lesson-as-plan in terms of the interests, assumptions and approaches of the Scholastic, Cultural and Technical curriculum orientation. Some of the ideological tensions underlying the development of curricula are disclosed in the 1982 pilot unit. With this awareness of the orientation embedded in curricula, critical evaluations of current and future religious education programs can be made.

The value of this study, then, consists in demonstrating how the interests, assumptions and approaches of curriculum orientation are embedded in the intents, displays and activities of a religious education program and thereby shape the worldview of the program. Not to be aware of these implications means that we allow ourselves to be imprisoned by an ideology we do not understand, and which serves interests which are not to our benefit. Curriculum

orientation becomes a revelator; the new insight means we are empowered and liberated from hidded constraints. Instead of theology blindly legitimating social relations embedded in curriculum orientation, an assessment can be made whether the program is in accordance with the theology which forms the conventional wisdom of religious education.

Since Vatican II a new spirit has permeated the Church which calls for a critical re-examination of taken-for-granted interests, assumptions and approaches. Yet the discarding of the Scholastic Curriculum Orientation often meant an uncritical acceptance of the Technical Curriculum Orientation with equally negative educational implications. An awareness of the implied view of the program and the implied social relations permits the development of a curriculum orientation which is consistent with the theology it attempts to teach. Consequently, by becoming aware of the implications of curriculum orientation a conflict between curriculum orientation and content of the program can be avoided.

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The successful completion of an undertaking which requires several years of a person's life is made easier by the encouragement and counsel of colleagues and professors. I am deeply grateful, therefore, to my mentor, Dr. Ted T. Aoki, for enabling me to see, and affording me the privilege of working with him. May I thank my Committee, Dr. Gordon McIntosh and Dr. Max van Manen for their suggestions. Dr. John Mallea from O.I.S.E. who graciously served as the external examiner, and whose insightful questions made the oral defense an opportunity for pedagogical discourse. My colleagues with whom I experienced the community of Graduate School deserve a special note of appreciation.

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I. INTRODUCTION

> True education aims at the formation of the human person with respect to his ultimate goal, and simultaneously with respect to the good of those societies of which, as a man, he is a member. (**Gravissimum Educationis**, Vatican II, 1965)

> Becoming a human being is precisely the main purpose of the whole process of education. (John Paul II, in **Laborem Exercens**, 1981)

Any question arises out of the prenotions of the questioner. Thus the Augustinian dictum is vindicated: **intellege ut credas; crede ut intellegas**[1]. Freire (1970a:206) concurred when he wrote, "A program is an instrument of men in their orientation to the social world and is premised upon interests, presuppositions, approaches, relevances, and choices which betray their view of man." My research question has not only the Augustinian faith component but also the Freirean reminder of my own human orientation. The disclosure of the research question is also a disclosure of who I am as a person as well as the historical situatedness of the question.

We have seen significant changes in our sense of the sacred since technology has changed the horizon of our cosmology. Vestigial reminders of the past are embedded in the symbol constructs of our every-day taken-for-granted action which might influence our future. In our growth toward the future we should deal with this anamnestic[2] quality of life in order to build solid foundations. In the past the sense of the sacred gave humanity deep rooted security; a disclosure of inadequacies in "our" sense of the sacred might cause us discomfort (Martos, 1981). This study, therefore, could be discomforting.

With my appointment to teach religious education curriculum in 1977 at the University of Alberta's St Joseph's College, I began to uncover the root meanings in the locally produced religious education program in order to disclose the underpinnings of the program. I discovered that my students could not discuss their religion intelligently; they did not know what they believed. Religion tended to be a combination of myth and folklore. The students were not capable of discussing the teachings of the Church, yet these students were soon to be the teachers of religion in the Catholic schools of Alberta. Guzie (1982:149), teaching at the University of Calgary, identifies the problem thus: "Most people (in Western Canada) have never been taught the most rudimentary things about how to reflect on their faith experience."

---

[1] Know that you may believe; believe that you may know.

[2] Anamnesis is the traditional term used to describe, in Christianity's central memory the passion, death and resurrection of Jesus. It can also refer to the past experience of humanity.

A. THE RESEARCH QUESTION

The research question of this study, flowing out of the foregoing preoccupation, is: **What is the significance of curriculum orientation in religious education programs for Catholic secondary schools?**

This research question envisages that the participants in a religious education program critique the curriculum orientation as well as the hegemonic structures of religion in culture and the societal lived-reality of everyday religious symbol constructs which give rise to that curriculum orientation. Hence, the study is concerned with the curriculum orientation of religious education programs and with the notions of hegemony, ideology, and critical theology.

Religious education does not exist in isolation from other forms of education, nor is it isolated from society at large. It is important, therefore, to disclose what relevance these societal aspects of reality have upon religious education. Inherent in this research question is a critical study of the orientation of the dominant thinking-as-usual. This resulting disclosure of the dominant ideological orientation will be dealt with throughout the study. This disclosure lays bare some of the tensions between different religious communities in Canadian society.

The interests of this study are limited to senior Catholic secondary schools' religious education curriculum. Thus, I will consciously exclude the extracurricular religious experience of the student such as participation in private prayer and meditation, participation in the public prayer of the Church, as well as such organized spiritual activity as retreats which are the proper activity of the Church. It must be acknowledged, however, that the foregoing spiritual activities impinge upon any classroom situation because the student involved in a love response to God cannot artificially preclude segments of that reality.

It is a basic principle that a student of curriculum must evaluate and assess the basic principles upon which any curriculum is premised. I had to evaluate critically the premises of curriculum orientations to ascertain their starting principles. The reading of the Latin American Liberation Theologians and the German Marxists led to my initial interests in the present question; but, as will become apparent in Chapter II, I have utilized mainly an English language way of viewing the world in order to maintain an academic honesty. It is too easy to distort the various orientations. In order not to allow myself to be drawn into an extraneous debate, I have been forced to use secondary rather than primary sources at times. By unifying the assumptions, approaches and interests, the intent of this study will be clarified. The following section discloses some of the root meanings taken from recent North American sources which underly this study.

B. A CLARIFICATION OF TERMS

To help the reader I shall clarify the common understandings underpinning this study since any discipline has its own technical language with fixed meanings for certain terms. This is true of religious education as well. As will be noted later, especially in Chapter V, the nuances of the term "religious education" can change greatly. Furthermore, the terms "religious education", "religious studies", and "catechetics" are often used interchangeably in the professional journals and official Vatican documentation[3]. Where Protestants use the term

---

[3] The Journal of the Association of Professors and Researchers in Religious Education is called **Religious Education**; this is an inter-faith organization. The official publication of the Department of Education of the United States Catholic Conference is called **Living Light**. In its publication data it states that it "provides a forum for catechists and professional educators...." Kieren Scott, a regular contributor to **Religious Education**, has repeatedly called for a uniform understanding

"religious education", Catholics tended to use the term "catechetics". There is a current tendency, however, to use the term "religious education" to mean school-related religious education. I use it in that sense.

1. Religious Education

Religious education seeks to sponsor the student into a faith-community in a systematic way from within the structures and reality of the entire community. It is the making accessible of the traditions of religious communities and the making manifest of the intrinsic connection between tradition and transformation (Boys, 1980:289). To educate religiously is neither to evangelize nor to socialize, nor to indoctrinate with ready-made answers, but to draw forth questions and to direct and encourage the search engendered by questioning; it is not to manipulate with behaviorist conditioning, but to make traditions accessible to the students for the transformation of themselves and the world (ibid.)

Scott (1981:167) sees religious education working out of an educational rather than a ministerial framework. Religious education is responsible for structuring educative environments that make accessible a particular religious heritage as well as the wisdom of other religious traditions. Thus, although the religious educator is a believer among believers, he works at a critical distance from the church bringing the tools of educational critique to traditions and to the institutions which house them.

The focus of religious education, then, ought to be on inquiry, examination of presuppositions, reconstruction of institutional patterns, and hermeneutical dialogue (ibid.). Religious education insists on calling into question the taken-for-granted, and its concern is for a process that fosters a creative tension, raising the hard question; consequently, religious education becomes the protective shield against blind traditionalism, authoritarianism, and the fear of freedom (ibid.) The process in religious education is one of social analysis, theological

---

[3](cont'd) of terms, e.g., in the 1984 summer issue, volume 79, number 3.

reflection, and educational strategy. It recognizes religious diversity and pluralism.

2. Catechetics

Catechetics is often confused with school-related education, especially in church-related documents. Catechetics takes as its frame of reference service in and on behalf of the church. It is ecclesial activity directed by its ministers toward pastoral service, community building, and religious evangelism. Its focus is on pastoral care, conservation of tradition, and corporate works. Its concerns are an indigenous part of the church's mission (Scott, 1981: 168).

Marcel van Caster (1965:12) defines catechetics as "all activity which resounds the word of God: all activity which makes divine revelation known and which aims at awakening and developing faith." As both Scott and van Caster point out, each in his own way, catechetics is an all-embracing human activity responding to the knowledge of God and His people.

The process of catechetics is one of initiation, adaptation, transmission, translation, church-maintenance, and religious socialization. Thus it is driven by an ardent search for a religious identity, a longing to express the distinctive qualities of a people. However, it fails to critique itself and it tends to be an enclosed semantic world centered on the ecclesial (Scott, 1981: 169). In both religious education and catechetics the students participate in and experience directly in the situation being studied.

3. Religious Studies

Religious studies, on the other hand, is a detached view of religion as a phenomenon or an empirical fact. It attempts to look at a particular religion in a value-free vacuum, as if it were another person's religion; it does not call forth any commitment on the part of the teacher and the student according to its advocates. It claims to be an objectified discipline[4].

In his report on **Adolescent Catechesis in Canada**, Wilfred Murchland (1973: 25) describes the religious studies approach this way[5]:

> The distinction must be made and maintained between the academic mandate of the school and the pastoral charge of the church.... We should have a look at [religion] and communicate some information, knowledge and facts about its historical, sociological and psychological dimensions. Some might say that the future of some religious institutions is doubtful but religion has been a central part of mankind's story and should be studied in order to understand so much in that story including our own world, its culture and its heritage. But we should educate about all religions and not try to convert anyone. The study should be kept as historical, objective, descriptive and academic as possible.

In religious studies it is the experience of "other" people's situation as objectified knowledge in whose frame of reference the student does not share. In a Hegelian sense, religious studies is what used to mean something to another people at another time.

> The outsider's framework imposed on a human or social situation like the classroom tends to objectify the people under scrutiny, and by so doing, tends to deny their subjectivities. By so dehumanizing people, the framework transforms human beings to beings as things (Aoki, 1981:5).

4. A Catholic School

A Catholic school attempts to integrate the sacred with the secular, and so posits the reason for its existence and its difference from other schools (Pocock, 1977:1). Religion is not a footnote to education. God is present in the entire syllabus, curriculum and life of the school. A search for ultimate purpose in life is predicated on a divine and eternal destiny (ibid.).

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[4] For a study of the crisis of Religious Studies and Theology see **Mended Speech** by P. Joseph Cahill, 1982.

[5] Wilfred E. Murchland CSC was executive assistant to the National Office of Religious Education of the Canadian Catholic Conference of Bishops. He is presently the President of Newman Theological College in Edmonton, Alberta. The conclusions of his report are listed in Appendix A, #7.

The special difference that truly characterizes a Catholic school is something more than formal lessons in religion, and homogeneous groupings of Catholic students and teachers. Ideally, the Catholic school is a venture in faith; it is a community of Catholic believers sharing the aspirations of all people, experiencing their needs and sufferings, and ascending with all people to fulfilment in Christ (ibid.).

The Catholic school has as its underlying philosophy a respect for the sacred character of students, their divine origin and destiny, their responsibility toward God and to God's people. It strives to relate all human culture eventually to the Gospel message, so that the light of faith will illumine the knowledge which students gradually gain of the world, of life, and of mankind (Vatican II, **Gravissimum Educationis**, (#8; 1965). Thus, a Catholic school attempts to integrate the sacred and the secular rather than separating these two dimensions of human existence. It attempts to achieve all of the other things which other schools attempt to achieve.

For the sake of the historical rootedness of this study it was necessary to disclose the history of the Catholic school in Canada in Chapter IV. This history reveals an orientation which influenced the development of the curriculum. It is not intended to plead for a position of privilege; it is merely an attempt to give an historical setting to an existing reality. The reality of the Catholic school is taken for granted in this study.

C. THE RESEARCH ORIENTATION

In his monumental work, **Knowledge and Human Interest** (1971), Jürgen Habermas has identified three ways of examining reality, namely: 1. The Empirical Analytic, 2. The Historical Interpretive, 3. The Critical Reflective. These curriculum orientations have become critical in their implications for a research design and research orientation. I will briefly sketch the three orientations thereby grounding my future reflections.

1. Empirical Analytic Research Orientation

The Empirical Analytic research orientation might be referred to as the *traditional scientific research method*. The form of knowledge sought is nomological and law-like knowledge that gives the researcher explanatory powers, understood within this orientation as equivalent to giving cause and effect, functional or hypothecticodeductive statements (Aoki, 1980:10). This scientific orientation has a technical interest in the control of the world, as well as in efficiency, certainty, and predictability. The empirical analytical sciences, such as the natural sciences, economics, sociology, and political science, see knowledge constituted in the technical control by increasing human domination over natural and social reality. These sciences determine what is real, i.e., what is real is what can be detected, measured and manipulated in controlled experiments in which knowledge is received through our own perceptual mechanisms (Keat & Urry, 1975: 223).

The empirical analytic research orientation manifests itself in educational research typically by doing something to the students with appropriate pre-test and post-test, followed by the proper statistical analysis to determine a significant difference between the control group and the manipulated group. In philosophy and theology this scientific research orientation might manifest itself by counting the word "praxis" in Freire and commenting on his use of it:

> Technical expertise is the knowledge of the skilled artisan who knows before he begins to work just exactly what it is he wishes to produce as well as how and by what means he will proceed to make a given house, a bed or digital computer. It is a knowledge that carries with it the capability of manipulative control of all the factors involved in the production (Lawrence, 1978: 232).

The research design for the empirical analytic orientation has been clearly delineated by Mouly, 1978, Best, 1977; Millman and Gowin, 1974; and Campbell and Stanley, 1963. Whatever freedom of movement exists must be carefully stated in the dissertation. One of the necessary ingredients of this research design, therefore, is a chapter describing the research design employed.

One of the major problems with this research orientation is its rigid legalism and the narrowness of its scope; for instance, a mathematics teacher might research how many angels can dance on the head of a pin. Ockham's razor demands that the research be focussed on the smallest possible unit, and that might cast the unit out of perspective since it loses its relatedness[6]. This research limits itself to the application of technique, while teaching asks what it means to be human.

2. Historical Research Orientation

The historical interpretive research orientation seeks to disclose the structures of interpretive meanings; it is hermeneutic: its root activity is communication, relating people to their inherited social world. As such, its interest consists of experientially meaningful, authentic intersubjective understanding in terms of meanings to actors as it seeks to understand the meanings people give to their situatedness.

The research scholar in this orientation is involved in phenomenology, hermeneutics, ethnomethodology, linguistic analysis, and the sociology of knowledge. Since the guiding interests of the historical interpretive researcher are insights into human experiences as they are lived and inherited, the efforts of the researcher are directed toward clarifying, authenticating, and bringing to full human awareness the meaning structures of the constructive forces of the social cultural process (Aoki, 1980: 11-12). It searches for the deep structures of meaning embedded in the situation.

In terms of school-based research, the researcher attempts to disclose the perceptions of the various groups participating in the curriculum and whether they see it as meaningful, relevant, and appropriate to their situation. Thus the fringes of meaning which the participants bring to the situation, as well as to the larger school and community context, must be disclosed. A number of approaches to this disclosure are possible, e.g., interviews, participant observer, analysing hard copy, or a mixture of these.

One of the problems I see with the historical-interpretive research orientation is that it discloses what appears to be; but can we ever discard our rose-colored interpretive filters of ideology to see our own situatedness properly? Are researchers really able to exclude what they bring to the situation, or do they continue to see the world through their own ideologically colored glasses as Schillebeeckx (1981) suggests? Is it really possible to enter a situation value-free, or do our past experiences direct our vision thus allowing us to see what we are already looking for? Is anyone a fair judge of his/her own situation? These are serious problems with which the historical interpretive researcher must wrestle. The very framing of the question discloses an orientation.

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[6] In this dissertation I devote a significant amount of space to Ockham, particularism, individualism, and technology.

Jürgen Habermas (1971: 308) refers to the second way of knowing as the historical-hermeneutic; this gives it a historical rootedness. Habermas acknowledges that "hermeneutic knowledge is always mediated through this pre-understanding, which is derived from the interpreter's initial situation." Traditionally Catholics have looked for universal principles, as opposed to individualistic private interpretation leading to relativism. In Chapter III of this study, the negativism of individualism in curriculum orientation will be explored.

3. The Critical Reflective Research Orientation

In the critical reflective research orientation the researcher, through the critical analytic process, uncovers and makes explicit the tacit and hidden assumptions and the intentions held (Aoki, 1980:13). The research must reflectively disclose that which is brought to the situation, the world-view, the interests, the assumptions, the ideology, the meaning of life, and so forth. By coming in contact with the self dialectically, the researcher discloses through which colored glasses the situation is observed. Critical reflection leads to an understanding of what is beyond ordinary routinized behavior. It searches out repressive or constraining forces, examining them critically to determine whether these structures are humanizing or dehumanizing.

This orientation retains the best of the historical interpretive research orientation. It seeks to disclose the fundamental views, interests, ideologies, and value stances. It looks for the hidden perspectives which undergird thinking and acting. While the traditional empirical analytic research orientation is like painting by numbers in which the painter is restricted by rigidly legalistic lines and is expected to fill in only between those lines, the critical reflective research orientation is open and free. The researcher/painter looks at the canvas/life **in toto**. The researcher, to use another metaphor, probes in many directions in order to develop a sense-making analysis of the program. The very notion of constraining, or restricting contradicts the notion of critical reflection. Nothing is beyond questioning and probing.

In the probing/looking, the researcher makes problematic what is taken for granted, or held sacred, to get beyond what is immediately visible or understood. By exposing the historic roots of our own thinking, it lays bare the ideological presuppositions of our sense-making thereby allowing a dialectic disclosure. This will help authenticate and validate underlying beliefs by asking about the legitimacy of the thinking. Thus the reflecting on one's own *seeing* changes the very seeing itself (Werner, 1978:17).

In making the interests explicit, the assumptions and approaches could be probed. In disclosing the social relations, the implied teaching relations, the views of the students, and the sociology of knowledge enter the question. This further leads to the control factor and the use of language as a restrictor and carrier of meaning. These points of research are always self reflective, that is, they reflect on the self and do the asking thereby disclosing and allowing for a dialectic encounter.

4. My Research Orientation

I opted for the critical reflective research orientation because the point of my study was not to be locked into a system, but to be liberated from constraints. My study argues against being locked in by constraining legalism and advocates to probe beyond; I, therefore, could not allow myself to be constrained by the rigid format of the traditional way of doing research.

> ...the knowledge requisite for praxis has to it an ineluctable indeterminacy, since what is at stake in any choice and in any action is not simply a particular good (of order or of value) as well: what Aristotle called that-for-the sake-of-which any intermediate good is chosen (Lawrence, 1978: 232).

Conceptual studies risk the danger of being merely words about words. I tried to avoid that trap by grounding my study in actual programs (Chapter V), and in an historical survey of religious education curriculum orientations (Chapter IV) to allow the ideal types of Chapter V to emerge. Because it is a 2000 year survey I had to paint the canvas in broad strokes sufficient to disclose the nuances and ambiance of the time. I, at times, covered several centuries with only a few paragraphs; yet, enough was said to gain an orientation. I avoided the formulaic writing of an empirical analytic orientation by avoiding the tedious repetition of the facets of orientation in each paragraph, yet kept them firmly in mind. I was always aware that one of the dangers of this praxiological approach is that a reader can pick at any of the many apparent trivialities used to disclose the larger framework and claim that the particular triviality was not sufficiently developed, or that it was not germane to the larger question. I maintain that when these alleged trivialities are seen as a whole, they disclose an orientation to the deep structure. It is by disclosing that which is looked at, but not seen, that structural orientations start to emerge.

5. The Scope and Sequence of my Study

The scope and sequence of this study will disclose the flow; the study is divided into two main parts: The first part deals with conceptualizations such as orientation, the second part grounds the study in the historical survey of religious education from the time of Christ to the present, a disclosure of religious education curriculum orientations in actual programs, and a sample analysis of a pilot program. This is followed by an extensive bibliography dealing with religious education; a survey of what the religious education programs for secondary Catholic schools in the various regions of Canada, as well as a representative group of commercially produced programs, catechisms and theology manuals. The following lists the chapters individually:

Chapter 1.

The research question stated here flows out of a reflection on my experience. This initial chapter attempts to clarify some basic terms and the research orientation. These personal experiences are enlarged upon in the reflections in the concluding chapter.

Chapter 2.

Because curriculum orientation is the managing framework of this study, I make orientation problematic and discuss its component facets, its societal implication, as well as its religious expression.

Chapter 3.

Chapter three introduces the notion of critique, ideology, hegemony and two dominant ideological orientations, as well as critical theology. It establishes a framework against which the previous orientations may be evaluated.

Chapter 4.

In order to give a grounding to curriculum orientation and religious education programs, I paint in broad strokes the story of Catholic religious education from the time of Christ to the present. This section identifies the history of the Catholic school in Canada, and some of the forces which shaped a particular religious education curriculum orientation.

Chapter 5.

From the historical survey of religious education in Chapter IV emerge a number of orientations. This chapter examines a number of programs which were actually in use, and, from the sifting and grouping, three main orientations emerge. These are examined in terms of the nature of the programs, the orientation, and then critically evaluated.

Chapter 6.

This chapter grounds my study. The new religious education curriculum orientation asks the questions differently; this is demonstrated through an analysis of an Alberta pilot unit on ecclesiology. It is this grounding which prevents the thesis from being merely words about words.

Chapter 7.

This concluding chapter unifies what went before by drawing conclusions. I end with my own journey: the doing of this study was a becoming, and thus illustrates a new way of being involved in religious education.

The Appendices

The appendices contain official documentation pertaining to religious education, namely, a report on what is happening currently in Canada, as well as locally and commercially produced curricula, catechisms and compendia of theology, and professional journals and magazines. The appendices document this study.

II. CURRICULUM ORIENTATION AS PROBLEMATIC

A study on curriculum orientation in religious education programs for Catholic secondary schools must make orientation problematic and examine the root meanings of orientation in its component facets as well as in its societal implications and its embeddedness in language and paralanguage. Furthermore, the notion of orientation should be examined in terms of curriculum, that is, that stock of conventional wisdom revealing the interests, assumptions and approaches of a society to its shared meanings; and we should examine the component facets of program in which a curriculum orientation resides. This examination should also be cognizant of the various contributors to curriculum formation, namely, to the politics of program development. Curriculum orientation and programs are seen in a much broader context than schooling. Consequently, all these aspects of curriculum orientation are brought to bear import on religious curriculum orientation as well. This chapter, therefore, becomes pivotal in my study.

A. WHAT IS ORIENTATION?

An orientation[7] is that aspect of the **actus humanus**[8] which reveals certain truths about the meaning and purpose of life thereby guiding the activity of the whole of life. It is pre-rational[9] in the sense that it has not been arrived at through critical analysis of its components; it has not been subjected to the dialectic of logical argumentation. The orientation of the conventional wisdom is embedded in the language and paralanguage of the individual, culture or civilization into which the person is born and thereby guides the enunciation of the interests of that individual, culture or civilization; furthermore, it reflects the pre-rational assumptions of the individual, culture or civilization about the meaning and purpose of life as well as the approaches to the living of life as that culture or civilization interacts with the ecosystem.

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[7] The original meaning of the word **orientation** meant to build a church or bury a body facing the orient. It eventually came to mean determining one's bearing or relative position. Today it can mean choice or adjustment of associations, connections, or dispositions; or, an introduction to an unfamiliar situation: guidance in experience or activity of a new kind. In this study orientation is used in the sense of direction inherent in praxis.

[8] In Western philosophical thought human action, or that specific mode of acting proper to the person alone is defined as **actus voluntarius**, that is to say, voluntary or conscious acting with stress laid on the aspect of purpose and deliberation (Wojtyla, 1979: 25). (Karol Wojtyla, born May 18, 1920, became Pope John Paul II on October 16, 1978.) The voluntary, or the will as the ground for freedom, is the natural inclination to the universal good. Wojtyla further points out that the interpretation of action is realistic and objectivistic as well as metaphysical. It issues from the whole conception of being, and more directly from the conception of **potentia-actus**. St Thomas (S.T.,I,q.77,a.3) raises the question whether involuntary activity is human activity. Only human activity is meritorious. As source, the will inclines the human act toward the good, the true, the beautiful. In terms of religious education this leads to the cardinal and theological virtues.

To understand our inherited conventional wisdom we must understand our orientation; to understand our orientation we must understand our conventional wisdom. This dialectic with our past discloses our present which will give an indication of our future way of looking at reality. An orientation inclines us to see and do certain things and not others. It influences what we know and how we know which in turn influences our orientation. Our interests influence and are influenced by our orientation, while the conventional wisdom directs our reflection on our actions, our praxis.

The conventional wisdom accumulated by a culture or a civilization giving meaning, purpose and direction to that culture or civilization is the substance of curriculum. Since curriculum has a substance which is drawn from the accumulated cultural development of a civilization (Macdonald, 1975:81), it discloses an orientation by determining the individual's or culture's direction[10]. This stock of knowledge exposes the meaning and purpose of a given culture or civilization by its orientation and may, therefore, be seen as a facet of hegemony which we will examine in the next chapter.

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[9] For the imputability of responsibility in a pre-rational act see any standard moral theology textbook on the culpability of ignorance. "Voluntary action is attributed to irrational animals, in so far as they are moved to an end, through some kind of knowledge." (S.T.,I-II,q.6,a.2.)

[10] David Tracey (1983:61) posits that although praxis is the integration of theory and action, praxis is always theory-laden; the orientation of culture is embedded in praxis. For a fuller explanation see Lobkowicz, 1969; and Bernstein, 1971 on praxis.

In disclosing orientations, we note that the Greeks and Scholastics identified two major approaches to life: **techne** and prudence[11]. **Techne** was technical skill, productive process, and control of objects. It generated empirical, technical understanding emphasizing the functional and the practical. Today the nomological or law-like knowledge values efficiency, control, productivity and performance, as well as certainty, probability, and predictability. But **techne** should be tempered by prudence, that is, practical wisdom for prudence is that practical wisdom which inclines the person to choose the right means of action. It disposes the person to discern the mean in every virtue. Prudence addresses the living of life in a society oriented to God[12]. In assessing any individual, culture, or civilization, we can ask with the psalmist, "Where is their God?"(ps. 115).

The answer to that question will reveal whether a human being is seen as *created in the image and likeness of God* (Gen. 1:26) or as a being who is to be molded and manipulated into what is the dominant elite's conception of the ideal person. In looking at the last statement's root metaphors, with their value-laden intent, the reader is exposed to my basic values. The root metaphors in a curriculum orientation will disclose the teaching relations and the view of the student. The root metaphors reveal if something is to be done *to* the student, or if there is a *communion with* the student, to use Che Guevara's root metaphor (Freire, 1970d:171).

The root metaphor, therefore, reveals praxis (as well as ideology) as it creates the orientation upon which a worldview is premised. It is evaluative of meaning giving activity and conceptions. Any education for critical consciousness must disclose the root metaphors of praxis in order to answer the question of the meaning of life.

Action reveals thinking, and thinking reveals action; words give the orientation of action. When the groom exchanges rings[13] with the bride he says, "With this ring I thee wed."

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[11] With the ascendency of the physical sciences over the speculative sciences, **techne** has almost eliminated prudence. This dramatic shift in orientation had a profound effect not only on theology but also on the physical sciences. The notion of the technical curriculum orientation will be discussed in Chapter III.

[12] Moral theology considers prudence the first of the cardinal virtues. It is followed by fortitude, temperance and justice.

[13] Originally the ring probably had a fertility significance, but Clement of Alexandria saw it as a seal upon the husband's goods. In pre-Christian antiquity it was sacred

He signals his intent[14] with language and paralanguage. Our paralanguage dramatizes the pervasive meaning of our life; for instance, whether we genuinely love other human beings or whether we see them only as stepping stones in our acquisition of power will be disclosed in our interrelational activity. Genuinely married persons, for instance, will define their life, actions, and existence out of their **consortium vitae**[15]. The underlying human act of marriage is mutuality.

Thus embedded in the human act are not only interests held sacred but also basic assumptions about life, humanity, existence, purpose of being and so forth, underlying, maintaining and legitimating these interests. These interests and assumptions are facets of the same meaning giving an orientation. These overlapping component elements of orientation give meaning to life and, therefore, produce an orientation. As the history of political activity reveals, the seeing of a people as either good or evil permits or prevents certain activity. Root metaphors can become powerful tools for special interest groups[16].

The conventional wisdom of a culture or civilization is the taken-for-granted thinking-as-usual of that culture or civilization: "Well, everybody thinks like that," **"Tout le monde."** The aristocracy traditionally imparted their values and culture; in our society it is another form of dominant elite or special interest group, the Establishment, as we will note in the next chapter when dealing with ideology and hegemony. In any case, it is a thinking participated in by the people of that particular culture or civilization[17]. A concern for orienting

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[13](cont'd) to the goddess Isis. The ring on the third finger in Sparta was the signet ring. By the end of the Middle Ages it had acquired a symbolism of constancy, mutual trust and intimate vision. The rings also came to be seen as a replacement of the "purchase money". It also came to signify the union of a monarch (or bishop) and his people. (James, 1973: 153ff)

[14] For a Scholastic discussion on the human act, intellect, and freedom see the **Summa Theologica** of St Thomas Aquinas, Part I-II, questions 1-21. For a phenomenological interpretation see Wagner's edition of Schutz, 1970.

[15] In universal jurisprudence, **consortium vitae**, a community of life and love, is the definition of marriage. The marriage contract is traditionally defined as **rata et consummata**, ratified and consummated, thus word and action.

[16] A good example would be the historical concept of slavery. In the Americas it was permitted to capture and sell blacks and reds into slavery, but not whites.

[17] For a more detailed description see the books by Paulo Freire listed in the bibliography, or any of the liberation theologians published by Orbis Press also listed in the bibliography.

religious education requires that orientation be made problematic. What is orientation? In this chapter, therefore, an attempt will be made to disclose the structure of orientation.

1. Component Facets of Orientation

As noted above, an orientation is revealed through its component facets of interests, approaches and assumptions of life. The philosophical and theological presuppositions inherent in these facets give structure to the world-view and the meaning of existence. These elements of orientation reveal the root meanings of the human act by which an individual, a culture or a civilization reveals its purpose. These root meanings are disclosed through commonplace taken-for-granted thinking and acting. To understand these facets it is worthwhile to look at them individually.

a. Interests

Interest arouses a desire to know, see, do, or share in since it arises from basic human dispositions and finds expression in the activity and interaction of human beings. We know what we want to know in order that we may act and, as such, interest is a component of the reflective acting of praxis. This rejects the notion of disinterested knowledge. The reason something is known discloses the interest why it is known, and that reason is predicated on the value our interests place on the known.

In an ethical sense, value has three classical orientations: it may be a search for virtue; it may be a search for the useful, the utilitarian; or, it may be hedonic, a search for pleasantness. The knowledge considered of value will be determined by the wider interests of the individual, the culture, or the civilization. A utilitarian orientation, for instance, will value technological efficiency, control, productivity and performance. A virtuous orientation will value humanity's growth toward the good, the true, the beautiful. A hedonic orientation will value the experience of pleasure.

For the Greeks the theory of value, or axiology, was a search for the beautiful, the good, the holy, the true. The worthwhile was the perfection of the human person. This is in sharp contrast to both capitalist and communist materialism which defines value as power residing in the possession of things. Humanism transcends material things to the completion of the human spirit.

Value in curriculum orientation is predicated on the option chosen: the virtuous, the utilitarian, or the hedonic. The priority we give to the one, or to the other, will disclose the interest we have in the one or in the other. Our fundamental option both determines and is determined by our orientation. This is because, in a sense, it is pre-rational and it preconditions us to orient our orientation which in turn is re-inforced by the orientation chosen. Pre-rational valuing becomes a discriminator of interests. Thus a person born into a specific culture is naturally inclined to value that culture as "the good, the worthwhile". His judgment is predicated on that culture's value system.

Wagner describes the phenomenon of intentionality this way:

> In our daily life our projected ends are means within a preconceived particular plan - for the hour or the year, for work or for leisure - and all these particular plans are subject to our plan for life as the most universal one which determines the subordinate ones even if the latter conflict with one another. Thus any choice refers to pre-experienced decisions of a higher order, upon which the alternative at hand is founded as any doubt refers to a pre-experienced empirical certainty which becomes questionable in the process of the doubting (Wagner, 1970:149).

Likewise, in Scholastic philosophy the source of the immediate interests is the appetites of the actor while remote interests reside in experience. For instance, if a person's interest in life is to acquire things (or power), then the curricular knowledge of value to him will serve the purpose of achieving his acquisition. If a person seeks virtue, the art of ascetics will be of value[18]. To quote Wagner again:[19]

> I am looking for something; I am listening for something; and also, I am thinking of or about something, I am judging something. This quality of having direction is called

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[18] According to the spiritual masters, if the acquisition of virtue is attempted through a goal-directed utilitarianism, it will fail. Union with God is achieved by opening ourselves to Him, and ridding ourselves of self-interest. Pride is self-interest.

[19] For Schutz's phenomenological description of intentionality see Wagner, 1970:150, or Wagner, 1983:56ff.

> intentionality. Intentionality of consciousness is one of the building blocks of phenomenology. Intentionality is not the same as having an intention before doing something, that is, making a decision to act before starting the action (Wagner, 1983:56).

To answer the ultimate question about the meaning and purpose of life is to disclose the interests of life. Our pre-rational orientation will portray the value of our interests, both immediate and remote. Thus we speak about ambition and the value of our effort in achieving. The knowledge and ability available will also determine whether or not these are realized; the question of intentional knowledge must be evaluated, then, in light of the other questions which govern our life.

The intentional knowledge with which an individual, a culture or a civilization views the world and acts upon the world is foundational to any curriculum orientation. Michael Apple is fond of asking, "Whose interests are being served? Who stands to profit?" To re-introduce the example of **techne** and prudence, if it is in our interest to gain technical control over the world, our interests might then be empirical predictability, certainty, and efficiency. But if our interests are informed by Gospel values, our interests and assumptions will be the practical wisdom of prudence. A life informed by Gospel values should have the implicit interest and assumption to better the human condition. Thus, in the interests of social justice, the hidden and tacit assumptions underlying life will be disclosed in order to transform society. Emancipatory interests are realized through a critical self reflection which uncovers the personal and social genesis of one's orientation and unmasks the interests of one's present action (Groome, 1980:170).

A curriculum orientation is premised on intentional knowledge. This intentional knowledge can serve the student, or it can serve the teacher, or the parents, or the political party in power, or some other special interest group. Perhaps it can serve the interests of all the participants. This will be disclosed by whose knowledge is included and whose knowledge is excluded from the intentional knowledge of the curriculum. As will be seen later, both Esland and Apple address this question.

The interests are already embedded in the root metaphors. For instance, to use the root metaphors of such an atheistic[20] psychological theory as behaviorism in a religious education curriculum is to deny implicitly the notion of supernatural prevenient grace which bonds God and His people. It also reduces the status of the student to that of a pet dog being trained. This brings into question the problem of approaches which are embedded in specific orientations; it might be noted that my interests have been deliberately embedded in the root metaphors used in this section.

b. Assumptions

What is assumed to be correct knowledge as well as what is assumed to be the basic nature of a human being is embedded in the root metaphors and activity, the interests, and the approaches of a curriculum orientation. The assumptions are uncritically embedded in the taken-for-granted thinking-as-usual of the dominant elite in which the rest of society unknowingly participates. These are the basic assumptions of the meaning and purpose of life, culture and civilization[21] and form the basis of ideology as will be noted in the next chapter.

The assumptions, then, address various questions such as the teaching relations and how the students are viewed. Are high school students to be manipulated into correct thinking and acting, or are they free agents possessing inalienable dignity? Is the student's nature basically good but capable of evil, or basically evil but elected to good? Do the assumed values give structure to the approaches of a curriculum orientation as enunciated by the intentional knowledge of the curriculum? These are all interdependent questions arising out of basic philosophical and theological assumptions about life.

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[20] Behaviorism excludes the presence of God from its data. See **Psychology as Religion** by Paul Vitz, 1977

[21] The dominant elite might have a different meaning and purpose for their own life than for the lives of the less privileged in society. The lower classes might be seen as born into a servitude to the rich; this assumption would deny them equal human dignity.

The assumptions of a curriculum orientation are the commonly understood shared meanings embedded in root metaphors and paralanguage; it is that upon which a culture or civilization is premised. When these basic assumptions are made explicit the orientation is disclosed. When there is no longer anything hidden in a curriculum orientation, the negative can be remedied and the positive can be encouraged into further growth.

c. Approaches

An approach is the particular manner of advancing toward the intended objective. This methodology is the maneuver toward a particular purpose as full accomplishment, acquaintance or solicitation. The approach is the means taken toward an end, and is influenced by interests and assumptions. In a pedagogical approach the interests and basic assumptions are brought to fruition. To illustrate the foregoing we might ask whether it is in the interest of the student to be manipulated into predetermined correct behavior, or whether some other interest is being served. The approaches in an empirical orientation toward the student and the world would be very different from a humanist orientation acknowledging that the students are created in the image and likeness of God (Gen. 1:27) and thus possess inalienable dignity. If teachers extend their technical-control interests to the students, the students might be perceived as empty vessels to be filled with correct knowlege, or trained like the pet dog to correct behavior. It can be said, therefore, that the approaches embedded in a teaching relation are premised upon the interests and root metaphors informing those interests. These presuppositions become determining factors in approaches used, since the approaches embedded in a curriculum orientation are premised upon basic assumptions of life, of teaching, of students.

2. Language, Paralanguage and Orientation

The language into which we are born and which we learned from our parents and teachers is an intricate web of cultural and historical assumptions with which we communicate our "self" to the world and by which we act upon the world. These hidden determinants are very relative to the civilization and cultural milieu in which we find our "self". The orientation we have toward the world is highly influenced by the determinants of our communicative skills.

Discussing the problem of language, Augustine (405:15) writes:

> ... intuition floods the mind, as it were, with a sudden flash of light, while the expression of it in speech is a slow, drawn-out, and far different process, and while speech is being formed, intellectual apprehension has already hidden itself in its secret recesses; nevertheless, because it has stamped in a wonderful way certain imprints upon the memory, these endure for the length of time it takes to pronounce the words; and from these imprints we construct those audible symbols which are called language, whether it be Latin, or Greek, or Hebrew, or any other tongue, whether these symbols exist in the mind or are actually uttered by the voice, though these marks are neither Latin, nor Greek, nor Hebrew, nor peculiar to any other race, but are produced in the mind as is the expression of the face in the body. For instance, anger is designated by one word in Latin, another in Greek, and by others again in various other tongues; but the expression on the face of an angry man is neither Latin nor Greek.

Thus the bishop points out that ritual and symbolic actions go beyond language to paralanguage; this paralanguage of ritual and symbol is an extremely important component of universal communicative skills in religious education.

Ritual and symbolic actions are major taken-for-granted components of communicative skills in which any civilization and culture gives expression to its orientation (Augustine, 405:15). The shared meanings by which people celebrate themselves in rituals are determined by the community's experience of itself[22]. Reflecting on our own experience reveals the objective-subjective nature of the symbol, for when we view an actor's gesture of sadness we are simultaneously aware of the objective sign and its power to elicit our feelings of sadness (Jones, 1973:4). In today's society a ritual does more: we are aware, for example, of organized sports, greetings, parties, and protest marches as taken-for-granted activities of our culture. For instance, a protest march allows people to experience group identity through conventional elements while freeing them to vent their own particular feelings of anger and frustration

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[22] The sacraments are such an example. All religions have sacraments although they use different terms to express the same reality. The word *sacrament* originated in the pre-Christian Latin experience. It always carried the notion of a transcendental sacredness. For a historical development of the liturgy, doctrine, and canon law of the sacraments see **Doors to the Sacred**, by Joseph Martos. This scholarly work introduces the reader to the biblical, patristic, mediæval, modern and contemporary theological discussion of the sacraments.

(ibid.5). Watching a football game on television alone is not the same as watching it with friends and the ritual of beer; that ritual is different again from actually "being there" where participation in the full drama of the secular liturgy does not specifically demand the ritual of watching the game being played on the field.

Likewise, there are rituals which function to bind together all members of the school, staff and students as a moral community, as a distinct collectivity (Bernstein, 1975:55); Bernstein refers to them as consensual rituals which give the school a continuity in time and place. Operating often through reward and punishment, these rituals give the specific orientation to the school in terms of the dominant value system. In general these consensual rituals consist of assemblies and other such liturgies with their appropriate dress and symbolic features; for instance, in a Catholic school religious artifacts decorate walls and major events are initiated by calling to mind the presence of God. These rituals and symbols involve a highly redundant form of communication in the sense that the messages are highly predictable.

Ritual, therefore, is part of the nonverbal communication system giving an orientation. Authentic communication never asks how a behavior or act convinces another (Gallaway, 1977): a nonverbal behavior speaks for itself. It expresses the more complete message of what we are and what are our intentions; it is a translation of our face, our gestures, and our voice. When deeper structures of meaning are exchanged, nonverbal expressions reflect natural extensions of what we think and feel to the extent that both parties sense a truth of ownership (ibid., 133). As opposed to Augustine, Wolfgang sees nonverbal communicative ritual as culturally determined (Wolfgang, 1977:151). The orientation of the ritual depends on the individual's and the culture's past embedded in the present; consequently, we see all civilization and cultures celebrate hospitality and acceptance, but each group celebrates the ritual according to the self-understanding of its humanity.

B. WHAT IS CURRICULUM ORIENTATION?

We have seen how orientation expresses itself through its component facets of interests, assumptions and approaches, and how this is embedded in the language and paralanguage of the people. We now need to further examine the notion of curriculum orientation and how it can express itself in the component facets of programs and in the curriculum common places. This will allow us to come to an understanding that curriculum orientation does not only deal with schooling but pertains to the whole self-understanding of a people.

A stock of knowledge, or conventional wisdom, as we have seen reveals a certain orientation. A curriculum orientation is embedded in that stock of knowledge which reveals the meaning, purpose and direction of an individual, a culture, or a civilization. It is "the direction in which you run." It asks about the ultimate purpose and existence of the human person[23].

A curriculum orientation is a set of arrangements of knowledge which consists of intentional knowledge. It speaks to a way of seeing reality and to the meaning given to existence; it flows out of a philosophical and theological understandings of humanity and the world; it flows out of the anamnesis of symbol and ritual in culture; it flows from the actors' experience of their lived reality, their world. A particular curriculum orientation reflects the taken-for-granted assumptions about life, approaches to life, the interests embedded in the consensual rituals, and the knowledge or forms of knowledge considered to be of high value.

We have been looking at curriculum orientation in the broad sense of a stock of knowledge giving direction to a culture or civilization. More specifically, a curriculum is that stock of knowledge organized in and for the school and realized by the interaction of the teacher and the students in order to make the accumulated wisdom of the culture available in a systematic way. This interaction between the participants in learning, the teacher and the student, is worth identifying. Neither the teacher nor the student can be seen as an isolated unit; both the teacher and the student come out of a milieu of family, friends, (profession), and community. It is from within that milieu that people find their own identity and orientation. Both student and teacher share a language, a mode of expression, which gives structure, form and meaning to culture and the stock of knowledge of curriculum. Because language and paralanguage give direction, or orientation to thought[24], they are an important concept in this discussion on curriculum orientation in religious education.

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[23] To the question of curriculum orientation the traditional catechism answers are: *God made us to show forth His goodness and to share with us His everlasting happiness in heaven. To gain the happiness of heaven we must know, love, and serve God in this world.* The purpose and direction of the person's existence are thus clearly stated in the first lesson.

As we saw above, a curriculum orientation reflects implicitly interests, assumptions, and approaches embedded in it. A curriculum orientation is a set of arrangements of knowledge which is assumed to have purpose: it consists of intentional knowledge. As a consequence Esland can legitimately state that "through their control of the student's consciousness, its exponents orient their theoretical world-views which are thought to be valid currency in society" (Esland, 1975:84). By disclosing these interests, assumptions, and approaches in the lived reality of the student referred to by Esland, the student's and teacher's social construction of reality is disclosed and can be freed from a pre-rational existence. For Berger and Luckmann (1966), and for Apple (1979:27) reality as a social construction means that:

1. Becoming a person is a social act, a process of initiation in which the neophyte accepts a particular social reality as reality **tout court**, as the way life 'really is'.
2. On a larger scale, the social meanings which sustain and organize a collectivity are created by the continuing patterns of common sense interaction of people as they go about their lives.

We have seen that the accumulated wisdom of a culture or a civilization gives rootedness to a curriculum orientation. The interests of a society give direction to that society. These interests can be imposed by aristocracy or government, yet the way an individual mediates reality is through the milieu of family and immediate community. These two groupings impose the basic orientation through their social construction of reality. The school can be an agent of the family and community, or it can be an agent of the aristocracy or government. The teachers become the linchpins between these two groupings. Traditionally the government has used the schools to make the immigrant and the stranger *just like us*, to indoctrinate the immigrant and stranger into the orientation of an existing elite, the establishment. History has recorded the vitriolic struggle for religious schools which was basically a struggle for curriculum orientation as it affects the social construction of reality. Should Catholics be indoctrinated into a Protestant orientation, or should Catholics be allowed freedom of religion? And vice versa? This political question was resolved in Canada in 1878 and will be dealt with in further detail in Chapter IV.

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[24] For a further insight in how culture is embedded in language and paralanguage see **Language, Thought, and Reality**, selected writings of Benjamin Whorf edited by John Carroll, 1958

1. The Component Facets of Programs

Curriculum orientation with its component facets of interests, approaches and assumptions about that conventional wisdom which defines the meaning of life and the legitimacy of knowledge is further encapsulated in educational programs. These programs may be interpreted according to the various ways the curriculum orientation is utilized. In the next section we will examine the various commonplaces in which curriculum orientation exists and explore how a program can have various curriculum orientations. We will first examine the component facets of programs.

In reviewing commonly held notions of programs, Werner and Aoki (1979: 5) note the following:

> Some writers conceive the term broadly: everything which participants experience under the auspices of a city recreation department is their "recreation program", and everything which occurs within a school situation constitutes that "school program". At the other extreme, there are writers who have a very narrow referrent for programs: the intended outcomes, or the planned goals. More commonly authors discuss programs as a planned set of goals together with some planned ways to achieve these goals.

Consequently, we note that in the literature the use of the term program can mean many different things.

The ideological component of curriculum orientation directs the interests, the assumptions and the approaches in the selection and legitimation of knowledge, of knowing, of acquaintance with, of skill in, what the ancients described as **scientia**.[25] The metaphysician looked for knowledge in universal principles, but this was refuted by the positivists like the British empiricists Francis Bacon (1561-1621) who saw all knowledge as experimental and inductive physical science, Thomas Hobbes (1588-1679) who rejected all metaphysics in favor of a social contract, and David Hume (1711-1776) who held that human knowledge could only rest on mathematics or on the physical sciences dealing with empirical observable facts. From the foregoing illustration of the notion of legitimate knowledge, we may obtain some understanding how our ideological inclination in our curriculum orientation, namely, our interests in, assumptions of and approaches to knowledge will select and determine what is the legitimate ingredient in an educational program.

Regardless of the diversity of orientation of the participants in an educational program, Werner and Aoki (1979: 6)have identified three questions which address any program, namely:

1. What are we to accomplish or achieve?
2. How are we to accomplish these intents?
3. With what are we to achieve these intents?

From these three questions Werner and Aoki concluded that every program for people has intents, displays and activities[26]. These component facets of a program may be used in any curriculum orientation and, therefore, I use these facets throughout this study. I shall now examine each of these facets in some detail:

a. The Intents

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[25] It has been suggested that the word 'science' comes from the Greek **schizein**, to split, to cleave rather than from the Latin **scire**, to know. **Scio** has no correspondence in any of the Indo-European languages in spite of the resemblance in sound between **scio** and **schizein**. **Sciens** is the present participle of **scire**; nevertheless, it is an interesting aside to give 'knowledge' a positivist ideology.

[26] For an insight into the "intent, display, activity, and evaluation" of a classroom lesson, see **Curriculum Evaluation in a New Key**, edited by T. Aoki, 1978; **Programs For People**, by T. Aoki and W. Werner, 1979, and **Toward Curriculum Inquiry in a New Key**, by T. Aoki, 1980.

The intents of a program are the "why" of a program expressing interests, desired goals, aims or objectives. These may be explicit written objectives or implicit desires, or interests of individuals. We must note, therefore, that the approach to the intents will be greatly determined by the interests of the teacher, the learners, the milieu, the program developers, and even the subject matter which in turn are influenced by the prevailing ideology. For instance, humanists will express intents differently than positivists since their notion of knowledge differs. Consequently, it may be said that the intents of a program reveal the curriculum orientation.

As a noun, intent is simply defined as "something intended, a purpose, thought, the end proposed, the object of an action, endeavor, the act or fact of intending" (O.E.D., 1970); it may be further defined as an intention, or a determination to do a specific thing or act in a specific manner. The meaning of the term is a function of how it is used by a community of speakers, depending on the social contract, ideology or consensus of the community as to what the term is understood to mean. Both the humanist and the positivist might use the same word but according to their interests, assumptions and approaches the meaning attributed might be quite different. Other terms to express intents might be ideologically specific as we note in the term "objective" which is a shortened version of "behavioral objective", which is an expression of the ideological conceptualization of behaviorism.

The "why" of a program in its very articulation discloses a curriculum orientation as well as the implied view of the program and subsequent social relations. As such it must be denied a simple definition in favor of its complex contextual relationship to the entire entity considered to be the program.

b. The Display

Displays are instructional or learning resources which are typically displayed and with which both students and teachers interact in an instructional setting. Consequently, in religious education displays may be liturgical activity, sacred art and other artifacts, Scripture and other written texts relating to God's self-manifestation and the traditions of people responding to

God. The display may be both **in situ vel in loco.**

A way of making sense out of the display is to recognize the guiding principle of curriculum orientation. The guiding intent in the curriculum orientation will determine the display; for instance, for a liturgist, the church edifice and its instruments of worship might be a natural setting. Furthermore, if a liturgist intended to teach about humanity's historic oblative response to God, a thurible[27] might be the natural display so that we can all experience the burning of incense and the various expressions this takes in divers cultures as a symbol of oblative love[28]. Writers such as Babin and Jungmann favor the type of display described here.

If the participants held a scholastic or technical orientation rather than the cultural, as used in the illustration above, the nature of the display would be significantly different. In the scholastic curriculum orientation, for instance, the display would have a pre-occupation with a rational presentation rooted in tradition. The students might be asked to commit to memory the six uses of incense in the Buddhist religious experience. This again illustrates how the ideological component of curriculum orientation is of significance in determining what is to be the display, that is to say, what the students are to interact with or to study in detail.

c. The Activities

The prescribed activities in a program flow out of the intent and display of the program as well as how the teacher and the students are viewed in the program. Thus, for instance, in a behaviorist program, the students will be conditioned into correct behavior; this would not be true in a humanist program. To refer to the earlier illustration as well, the humanist and the positivist view the nature of knowledge differently and this has ramifications in how the teacher and students are viewed, and what the prescribed activities are to be. Consequently, if legitimate knowledge is only that which can be reduced to mathematical formulæ, there is not much point in interacting with a smoking thurible in the study of oblative love; a thurible, however, can be measured, weighed and analyzed for its metallurgical properties. As an artifact of cultic culture it can be dated and described. To use another illustration: if the student is to be viewed as an empty vessel[29] to be filled with knowledge, and therefore the passive recipient, there is not much point in *permitting* the students to be their own teachers, to be actively participating in a search for understanding and experience.

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[27] A thurible is a charcoal-filled vessel hanging from three chains which in turn hang from a disk. Held by the disk it can be swung. The vessel has a cover which hangs from a fourth chain by a ring passing through the disk.

[28] Incense is the solidified resin of certain species of Boswellian trees. The burning of incense in cultic worship is of great antiquity in the pre-Christian cultures of the Middle East and the Mediteranean as well as among the Buddhists of Asia. It came into use in Christian worship between the fourth and the sixth centuries. In Eastern Christianity it is still used extensively; in the West it is used occasionally among Catholics, Anglicans and a very small number of churches of the Reformed tradition.

Class activites may be predefined by the text-as-program, by the teacher, or may flow out of the natural interaction of the students and the learning resources. Thus, they may flow from an entirely predetermined program on the one hand or out of praxis on the other hand depending on how learning, teaching, teachers, students, schooling, and so forth, are viewed by the participants and the program developers as well as the extended ideological milieu.

The activities are referred to in various programs, consequently, as teaching methodologies, teaching strategies, learning stategies, as well as classroom organization to bring out desired and planned goals, or an interaction with a slice of life. Each term has its own ideologically-laden meaning disclosing a curriculum orientation. The very lesson-plan, therefore, becomes a revelator of curriculum orientation.

d. The Evaluation

Evaluation is an integral part of program development, both remote and immediate, since it brings out the value of the intent, the display and the activity. The very selection of the intent, the display and the activity is part of the evaluative act emerging from a curriculum orientation with its interests, assumptions and approaches to knowledge, to life and to the very notion of humanity. Evaluation in all its ramifications is not only operative in the pre-planning of program development (Why have a program? Program-as-plan.) but also during its execution (formative evaluation of the program-in-use) and as a summative activity after-the-fact. These three types of evaluation not only occur in the actual classroom, but also before the program-as-plan reached the room.

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[29] This metaphor arises out of the Quietist spirituality advanced by Miguel de Molina (1627-1697). It has been denied as valid by the Church.

How a program is evaluated by teachers, students and others will depend largely on their own agenda and conceptions of knowledge, their own curriculum orientation. We might see here again the polarization between the humanist and the positivist, or between the philosopher and the technician. The program developers in their far-away *official status* have no control over actual classroom activity and, furthermore, cannot limit or "package" the actual experiences of students. Not even the teacher has that control. For instance, a teacher's scholastic lecture on the use of incense might help teenage boys gain an insight into their own oblative responses to their girlfriends while at the same time "flunking" an examination on the six uses of incense among Buddhists. It may be said therefore that the value of the program depends upon the adjusted intent of the participants. The actual value of the program becomes difficult to determine.

In a religious education program the evaluation of a program might consist in whether it brings the students into a closer relationship with God, or whether the students can articulate their faith in God. The intensity of a love relationship or of religious experience or of a "state of grace" are, realistically, beyond the realm of evaluation. It would be presumptuous to attempt to measure and grade such a situation. To evaluate a student's capacity to articulate faith, tenets of faith, liturgical expressions and traditions of that faith is distinct possibility.

2. Orientation in Curriculum Common Places

In our discussion on curriculum orientation thus far we have noted that this orientation is the result of many complexities and has many contributors. We have seen how the conventional wisdom of the past gives direction to the present; the conventional wisdom of the past was generated by people and the present is populated by people. Furthermore, a stock of knowledge does not float in the abstract, but is made available and/or transmitted by the interaction of people. It is people in the present who are asking the questions of the past, present and future[30]. The **homo cognoscens, homo decidens, homo sperans**[31] of Kant is not isolated from his environment but dependent on it and interacting with it. The knower reflects on the story of the people and seeks understanding; the decider's interests touch present commitments; and, the hoper is concerned with the shape of things to come. All of this activity is from within the milieu of man's environment.

It is from within the dialectic of the social milieu that we touch upon our culture and civilization. It is from within our interaction with others that a communicative competence develops; from this communicative competence **homo interrogans** becomes **homines interrrogantes** as we start addressing the questions of shared meanings and common purpose as well as the ultimate meaning of civilization. The answers, as well as the questions, mediated by the conventional wisdom of the past, will disclose not only the interests, but also the basic assumptions about existence and civilization, the approaches to life thus engendered, as well as the interests of the individual or civilization made explicit by these values. These questions can only be debated from within the social milieu.

The religious and political components as well are intimately linked to the orientation of the individual, culture or civilization; for instance, we see a great difference between the Hebrew etiology story and the etiology story of the Mesopotamians. The "democratization" of the priestly author describing mankind as created "in the image and likeness of God" is in sharp contrast to the Mesopotamian **enuma elish**: Marduk established a "savage-man" out of the blood vessels of the slaughtered rebel god Kingu. Mankind was to serve the gods (Vawter, 1977:52), "that he may bear the yoke", and "carry the toil of the gods." This is in sharp contrast to Aquinas who saw the person as a free citizen in the household of God. These questions can be debated only from within the social milieu.

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[30] For a more detailed analysis on the nature of time see **Christian Religious Education**, part 1, by Thomas H. Groome

[31] Man the knower, man the decider, man the hoper.

Curriculum orientation, therefore, becomes a political act in so far as it involves the distribution of knowledge and who can legitimately ask the questions. Who can ask the questions also involves who can make the decisions, who has the control or the power to determine which knowledge is of high and low status. In tribal society or traditional societies like the world of the Greeks or the Scholastics, there was a rooted culture in place with a well defined world orientation in which questions of ultimate meaning could be asked[32]. The nomadic middle class of the present civilization through its creative conflict and individualism destroyed traditional values; the emancipated individualistic nomads, cut loose from the comfort of national culture, must move to **metanoia**, a fuller understanding, a conversion, in order to answer the basic questions. We no longer live in the simple cosmology of traditional culture; a number of other variables enter the politics of a curriculum orientation.

From the foregoing we can see that the subject matter, the learner, the milieu, the teacher, and the curriculum writers all have an impact on curriculum orientation. I will deal with each category separately to reveal the possible interest, approaches and assumptions in each category[33]. Since the interests of the writer are Catholic religious education, and the intent is to examine curriculum orientation in religious education programs, my assumptions support that approach.

a. The Subject Matter

The conventional wisdom of a culture or civilization encapsulated in the learning resources of a given subject reveals an orientation. The fact that religious education is the subject matter specifies the interests, approaches and assumptions. While the remote orientation might be integrated, the immediate interests, approaches and assumptions will differ from the physical sciences and other disciplines because the various elements of orientation will address themselves differently according to the specificity of the subject. Religious education might lead to an intensification of a love relationship with God, mathematics might lead to a balanced budget. The subject matter itself affects the curriculum orientation, and, the curriculum orientation affects the subject matter.

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[32] In this regard it must be noted that Galileo (1564-1642), Luther (1483-1546), etc., were asking questions with which the Establishment was not prepared to deal. Current society uses more subtle means of disclaiming such disturbing questions and questioners.

[33] The categories are taken from Joseph Schwab as found in Westbury, 1978,

Within a subject matter such as religious education there are many other specificities even within a particular religious orientation. Ecclesiology will have a different approach than liturgy. Morality can be taught by way of the virtues and the spiritual life, or by way of moral reasoning. If Kohlberg's stage theory is used to introduce the student to morality, the approach will consist of psychological testing with the goal of slotting the student into a specific stage of development. If the virtue-oriented subject matter is used, it is assumed that the good, the true, and the beautiful are important; it is assumed that the human act leads to the good, the true, and the beautiful. In this orientation the subject matter uses the approach that the human agent is the active participant in the ongoing process of creation. The subject matter reflects this. The psychometric orientation, on the other hand, manipulates the deviant student into more acceptable behavior.

The academic backbone of religious education is theology, the community's reflection on its faith experience. In religious education the theological sciences take precedence over all other cognitive disciplines. Religion deals with the bonding of God and the human person; if God is eliminated from the discipline it ceases to be religious education. Neo-pelagianistic self-actualization, or psychological behaviorism and structuralism might have their own worth, but they do not deal with this bonding and therefore are not foundational to religious education. It is imperative, therefore, that religious education curriculum developers also be academically grounded in the theological sciences.

The subject matter questions the orientation of religious education. The effort toward which religious education subject matter is directed is to make available to the participants the past religious experiences of mankind so that the participants may reflect critically on their present experience and thus critically deliberate their future. It is assumed that the conventional wisdom of the past has something to say to the future. In order to be able to reflect critically on this conventional wisdom, all of the conventional wisdom must be made available systematically. If the subject matter of religious education were to concentrate solely on the Bible[34]its religious world-view would be truncated because it ignored subsequent research in morality, systematic and fundamental theology, liturgy, and so forth. Today's perception of cosmology is not the same as it was in Biblical times. I would suggest, therefore, that the subject matter have a holistic orientation rather than a one dimensional evangelical orientation.

Catholicism influenced and was influenced by every national culture it came into contact with through the ages. Hence there are many different expressions of Catholicism. In our multicultural society how sensitive is the subject matter orientation to cultural hegemony? The interests, assumptions and approaches of a culture are not necessarily those of religion although in common-sense every day life these two cannot be separated.

As noted above, the subject matter of religious education will reflect the specific religious orientation of the religion. The way the human person is viewed, the way the world is viewed, the way God is viewed reveals the orientation of and is revealed by the orientation of the subject matter; consequently, embedded in the subject matter are the interests, approaches, and assumptions of the specific religion. The specific religions who see their own religion as having value will be interested in subject matter which reflects their own orientation and not the orientation of an alien religion; therefore, an evangelical church might see little value in a systematic theological, a liturgical, or praxiological approach to pedagogy. This was most dramatically illustrated in the non-ecumenical era prior to the mid-twentieth century. Since Vatican II (1965) and ecumenism, however, there is considerably more tolerance and overlap of orientation among the various religions.

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[34] The **sola scriptura** fundamentalists regard the Bible as the sole source. Catholics, as noted above, have traditionally maintained that God reveals Himself in many ways; the Bible is one of them.

b. The Learner

Each student is a unique being with his/her own history. In spite of environmental interaction, students have their own private interests, assumptions and approaches. Yet as members of a peer group of learners they share with their colleagues an orientation to learning and to the subject matter. Thus we can speak of junior high school students being interested in specific subject matter and having a specific orientation to that subject matter. The interests, approaches and assumptions might be specific to that age group. It might therefore be said that while adolescents might be great acquisitors of facts, adults might seek understanding; the approach to learning is different because the interests and assumptions are different.

It would be strange if the learners had an undifferentiated orientation to the various subject areas comprising the totality of the conventional wisdom. Depending on their interests, assumptions and approaches some subjects will be of high or low value. This will affect their approach to those specific areas.

When assessing the starting point of the learner, it is necessary to remember the principle of St. Thomas Aquinas (1225-1274): **quidquid recipitur recipitur secundum modum recipientis**[35]. It is presumed that the classroom teacher has privileged knowledge of the socio-economic status of the students, their attitudes and intellectual competencies, and of their political, ethnic, and future oriented leanings. The general curriculum person will not be privy to this knowledge. Real curriculum, therefore, can only take place in the classroom; curriculum guides are only suggested directions.

It would be a mistake to evaluate the religiosity of the students by the regularity of their attendance at eucharistic celebrations. In the settling of Western Canada, for instance, often priests could be present only once a month or so. This ingrained the habit of monthly Mass attendance regardless of ecclesiastical precept. As with the pre-cenobitic hermits of Egypt in the early Church, the actual bonding with God might be quite intense. In the curriculum orientation advocated in this study, the teacher is to assess the starting reality of the students, not a predetermined ideal reality. The actual church attendance of the participants in religious education is but one facet[36] as the study by Greeley **et al.** (1981) demonstrates.

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[35] *Whatever is received is received according to the mode of the recipient.* This principle has been further developed in this century by Piaget, Erikson, Kohlberg, Fowler, **et al.** For a critique see Arlene Skolnick's edited book **Rethinking Childhood**, 1976.

Curriculum writers tend to base their assumptions on generalizable knowledge of students of a particular age or grade level. It is the teacher's task, having prudently evaluated all the other facets of the students' lives, whether these taken-for-granted underlying assumptions are valid. The starting point for the classroom curriculum orientation is the experienced reality of the student, not the ideal of a monk. The learner's orientation is not influenced only by the orientation of the subject matter, but also by the orientation of the teacher, the curriculum writer, and his milieu.

c. The Milieu

The orientation of parents, family members and other members of the milieu will have a great influence on the orientation of the learner. The learners participate in the community and by participating share in the interests, approaches and assumptions of their community towards knowledge and learning. The specific community orientation is likewise influenced by the culture's and civilization's orientation as well as its place in space and time. A liberal milieu, then, participates in a different orientation than a conservative milieu. For instance, an urban culture has a different orientation than a rural culture; an extended-family culture has a different orientation than a nuclear-family culture. As noted previously, not to share in the orientation of the milieu is the making of the stranger. When we say that a religion or culture is strange, we say we do not share in the orientation of that religion or culture. A Catholic orientation, for instance, might seem strange to a Protestant who does not share Catholicism's interests, approaches and assumptions.

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[36] The term pre-evangelization became fashionable in France in the middle 1950s. It was uncritically accepted as elite jargon in some North American catechetical journals. Inherent in its North American meaning is a value-laden elitism lacking in factuality, charity and human understanding. It is pejoratively judgmental.

It is generally acknowledged that Catholicism has more than one orientation. Since religion orients a culture and is oriented by a culture, Catholicism influences national culture and is influenced by it. In the Catholic countries of Latin America and Europe, for instance, the Catholic culture is recognizable; yet, each country has its own Catholic culture. Each country will publicly celebrate its Catholic religion according to its interests, approaches and assumptions. Religious education curriculum will likewise be affected. The religious education curriculum orientation of Spain cannot necessarily be applied to Italy or Mexico. The Catholic religious education curriculum orientation in Canada will likewise be affected by whether Catholics are a majority as in Québec or a minority as in British Columbia[37]. Another contrasting example would be Catholic Poland living under the constraint of Communism, and the Catholics in English speaking Canada living under the constraint of the Protestant majority. It might also be said that Catholics and Protestants live under the constraint of secularism, and that the Jews live under the constraint of Christianity. In each instance the orientation will be affected; in each country the Catholic orientation is different according to the circumstances.

Students in country schools tend to come from one parish community; all the students can experience the same liturgical celebration. The families tend to know each other and interact in the same socio-economic climate. The urban secondary school, on the other hand, tends to cover geographically a number of different parishes, a number of feeder elementary schools, and a wide divergence of socio-economic groupings. The student tends to enter the school as a stranger. While single tribe nations have single rites, in English-speaking North America all major Catholic rites may be encountered in both urban and rural schools[38] as well as a variety of other religious beliefs.

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[37] The 1981 census of Canada (1971 census in brackets) shows that Catholics formed 47.3% (46.2%) of the population; all Protestants together formed 41.2%; no religious preference formed 7.4% (4.3%), Orthodox formed 1.5%; Jewish formed 1.2%. However, only two provinces were predominantly Catholic: Québec with 88.2% and New Brunswick with 53.9%. All other provinces had a Protestant majority; in all provinces the Catholic Church had the largest affiliation except in British Columbia where the United Church as a single denomination was largest. Those with no religious preference were most numerous in Western Canada: 11.7% (6.7%) in Alberta, 20.9% in British Columbia, 20.3% in the Yukon. The Catholic Church has replaced the United Church as the largest religious affiliation in Alberta. By percentages the 1981 (1971) religious population of Alberta is as follows: Catholic 27.73% (24.0%); United 23.74% (28.1%); No Religion 11.75% (6.7%); Anglican 9.14% (10.5%); Lutheran 6.54% (8.2%); Presbyterian 2.90% (3.5%); Orthodox 2.23% (2.9%); Mormon 1.9% (1.9%); Pentecostal 1.8% (1.4%); Jewish 0.48% (1.4%); Alliance 0.46% (1971 statistics not available).

In terms of religious education, the parents, by right of birth and Baptism, are the first teachers; the values inculcated in the home are pivotal. The teacher, then, will ascertain these values. The family and community will demand that the interests being served are those of the family and community[39]. The implicit interests and root metaphors are not necessarily liberating; the perspectives of (old) country values might be very narrow.

The hegemonic struggle of a pluralist society will be more intense in an urban setting[40] as these questions might illustrate: Is there a strong drive to conformity, to be absorbed in the dominant group? Is material acquisition a dominant preoccupation? Is it an upwardly mobile neighborhood? What is the cultural climate? What are the cultural and ethnic subgroupings? Each urban setting is different. There are rich and poor areas; working class and professional areas; and, there are geographical differences between Winnipeg and Edmonton. The ecosystem does have an impact on how we view reality.

The world-view of a particular community influences and has been influenced by that community; children socialized in that community will tend to accept the world-view and the orientation of that community. From within this milieu they will mediate their existence, meaning and status; furthermore, the thinking-as-usual ideology of the community reveals the orientation of that community to the conventional wisdom. As we will see in the discussion on curriculum orientation and hegemony, the milieu has a strong interest in the **status quo** and assigns status to knowledge and to ways of knowing according to its own orientation.

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[38] With the possible exception of the Ukrainian Rite, the Latin Rite tends to incorporate all other rites. The more recent immigrants tend to introduce their children to the cultural specificity of their rite unless it is important for them to become "English".

[39] The teacher might be very liberated in terms of pre-marital sex and homosexuality. The parents and community might strongly object to the teacher introducing his or her values to the students. To put it more graphically, parents might profess to be tolerant of homosexuality as long as their son is not exposed to this life-style.

[40] Ahlstrom has detailed this often bitter struggle in the United States between the Irish and the Germans. See bibliography. The founding of St Joseph's College on this campus was to counter French Canadian influence in the settling of the West.

A technological society, for instance, values efficiency, control, productivity and performance. Technical knowledge is assumed in such a society to be of high status and, therefore, will be valued in the acquisition of skills. The interest is to achieve efficient, productive performance. Computer-assisted instruction might be the approach used to satisfy that society's interest. The foregoing example reveals the technological society's orientation towards knowledge and ways of knowing[41].

d. The Teacher

Teachers are the linchpins of curriculum orientation since their orientation influences what they see and what they don't see, and how they act toward students and the social world (Werner, 1976:10). Their orientation often gives direction to what students see as they act upon the beliefs they implicitly hold (ibid.). In religious education the beliefs of teachers and the way they act toward mankind and the social world is of paramount importance. It reflects the way they go about their lives; it reveals their interests, approaches and assumptions.

Teachers may be seen as the interpretive filters in the selection and organization of knowledge in the curriculum. They tend to conceptualize as members of epistemic communities which have particular orientations in their explanation of the human condition (Esland, 1975:85). The teachers' orientation is manifest in the particular vocabulary and rationale, and the implicit epistemology which supports their control of knowledge (ibid.). Kennett (1973: 244) notes that Bourdieu concurs with this, but he also sees teachers as programmed products of their structure. The context of legitimation and structure, its origin and social location as perceived by the teacher, becomes important in the interpretation and selection of knowledge. For instance a teacher who is a vital member of the Catholic faith community will more likely have an implicit Catholic orientation than one who has renounced his membership in the Catholic community. Atheists will likewise reveal their orientation in their filtering and selection of knowledge[42] As Kung (1978:403) points out, for Feuerbach (1804-1872), Marx (1818-1883), and Freud (1856-1939) atheism was a datum which they never really justified. Likewise Nietzsche's anger and fanatical anti-Christianity which clouded his judgment can be taken as an unquestionable datum by later uncritical generations. The above is a good illustration of pre-rational knowing which orients an orientation with taken-for-granted thinking-as-usual.

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[41] Chapter V will deal at length with the technical orientation as it affects religious education.

Curriculum is "an emergent of the commitments, the knowledge, the care and communicative competence of teachers" (Leonard, 1983:21). It is not only the commitment to the subject matter, but also the commitment to the students as human beings. The way this is communicated is important for the value formation of the student. Religious education is different than other curriculum subjects because it cuts to the heart of the question of the meaning and purpose of existence. If there is any single process for the making of good curriculum, it lies in the radical respect on the part of the teachers for their own developing consciousness and that of each person (ibid.).

If teachers use an empirical analytic, or banking model (Freire) of education, they will disclose their orientation toward the students. If they participate in a hermeneutic or critical reflective endeavor, they will likewise betray their view of the world. Furthermore, the academic qualifications in both theology and religious education will also have a profound effect. As a psychological empiricist, the teacher might be enthusiastic about slotting the students into Kohlbergian categories and call it moral or ethical education; as a theologian, the teacher might reflectively ask about the reasons for life and the implications of experiencing intersubjectively. The particular orientation of the teacher may determine that aspect of conventional wisdom to which the student is introduced. This is not only true of the teaching/learning interface, but also of the religious and political orientations. The latter two might be more subtle. As noted above, a Catholic orientation will differ from Nietzsche's view of the world. The way teachers determine their bearing in life will have a profound influence on their thinking; this in turn will affect their interaction with their students. In short, the orientation of the teacher is pivotal. The curriculum developers, therefore, must sociologically assess the teachers for whom they are writing. It seems to me, they must challenge the teacher's **status quo** in order to facilitate a moving beyond.

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[42] In commenting on his teacher Emil Durkheim at the Sorbonne, the philosopher Etienne Gilson (1962: 25) writes that with Durkheim "social facts are first conceived as things", which exercise a constraint on the members of any human society. This constraint is enforced by sanctions. The doctrine of Durkheim is a sociology of Leviticus (19:19), and there are whole generations of rabbis behind this sociology of Durkheim, thus in a sense it is a Jewish sociology. A Jew brought up in the religion of his fathers cannot be ignorant of the constraining character of the Law (ibid.26). But Durkheim's public teaching was religiously neutral; he did not feel free to teach those truths that were to him highest and dearest.

e. The Curriculum Developers

The orientation of the curriculum developers is also a major component of curriculum orientation. The learning resources will evidence the interests, assumptions and approaches of the curriculum writers, the political ideology of the Department of Education, and any other special interest group which might have strongly influenced the final product. In the 1960s, for instance, the behaviorists and developmentalists held a very strong influence in religious education curricula at the expense of the theologians. As we shall see in the section on hegemony, the politics of curricular orientation are already embedded in the written curriculum. It becomes the task of the teacher to uncover these orientations.

Perhaps the most difficult aspect of curriculum development is the confluence of the radically different experiences of the interest groups: the student, the teacher, the parents, the ecclesial community, the general public. It is so easy for the thinking-as-usual of the dominant group, the central office administrator, to be portrayed as common sense and to dismiss the rest as deviant thinkers. How do we ground the curriculum in the common place activity of the people involved while remaining committed to a universal ecclesial community? Universal principles and doctrines, it seems to me, find their life in the praxis of a group of individuals experiencing, judging, valuing, and understanding interactively. A classroom is such a group. A curriculum guide can only be a curriculum guide: talk about talk. The actual curriculum doing is in the classroom. It is in the classroom that school related experiencing, judging, valuing, and understanding take place from within the milieu of the situatedness of the participants. The anamnestic quality of paralanguage will disclose the milieu of that situatedness. It is not only what is said, but all that is experienced, valued, and understood by implication which gives birth to a practical praxiological curriculum.

Schwab (Westbury, 1978:333) suggests that in order to guard against the tunnel vision of a single interest group all five agents of the curriculum translation be seen as equal participants. In practice the writers tend to be more equal because the other four groups can be seen as consultants. As a curriculum theorist I am but one voice. And as a theologian I am also but one voice.

f. Conclusion

We have seen how curriculum orientation is influenced by the subject matter, the learner, the teacher, the milieu, and the curriculum developers. The categories described give an indication of the political nature of curriculum; this disclosure gives an insight in how special interest groups might want to control the orientation in order to be able to inculcate their own particular interests, assumptions and approaches as expressed in their ideology. This disclosure also points to the importance of the study of hegemony in curriculum orientation. Within Catholicism it might be a struggle between the liberals and the conservatives; it might also be between the Molinists and the Suarezians, or the Fransciscans and the Jesuits. Because of the plurality of Catholicism any variety of orientations might be competing for dominance. Then, there is also the struggle between the five curriculum commonplaces considered above.

The foregoing categories cannot be seen in isolation because in practice they commingle to make the whole. The learners, the teachers, and the curriculum writers are also part of the milieu. As a participant in classroom curriculum activity the teacher also is a learner, and the learner also is a teacher. Both the teacher and the learner, as well as the other participants share in the community's reflection on its faith experience which is the subject matter. The research of the curriculum specialist and the theologian finds its meaning, again, in the other participants. Without the others, the theologian and the curriculum writers would be irrelevant.

The practical translation into curriculum is a dynamic rather than a static operation. When Pope John XXIII called the second Vatican Council into session, his stated reason was to bring the Church up to date. The maxim **Roma locuta, causa finita**[43] no longer had meaning. The new philosophy spoke about *the on-going process of renewal.* It was recognized in Church discipline that new insights must further growth and development. Theologians started to talk about the ongoing process of creation. Vatican II also moved from a restrictive closed system to an open system. The principle of collegiality does not merely extend to the bishops in union with the pope, but includes all the people: collegiality is inclusive rather than exclusive. Thus in a religious education curriculum the collegiality principle becomes operative when the whole community becomes involved in the reflection on its faith.

As further insights are gained, the curriculum will have to reflect these insights. Curriculum will become outdated through the ongoing process of renewal. The various interest groups will need to remain in constant conversation with each other so that each new facet of curriculum making will reflect the deepening insight, each building upon the contribution of the others. Religion, as we have seen earlier, is societal as well as private. If religious education is to fulfill its mandate, it also must be societal as well as private.

C. WHAT IS RELIGIOUS CURRICULUM ORIENTATION?

Religious education curriculum is also subject to specific curriculum orientations. For instance, Praetz (1980: 19) uses the following quotation from a 1949 statement of the Australian bishops to illustrate ideological orientation in curriculum in religious education:

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[43] Rome has spoken, the case is finished.

> The Catholic attitude toward education cannot be understood without an understanding of the Catholic attitude to life itself, for which education is simply a preparation. Two modern educationalists with widely differing outlooks - the devout Lutheran, Freidrich Foerster, and the skeptic, Bertrand Russell - have both arrived, independantly, at the same conclusion, namely, that in the last analysis all theories of education are dependant on the view taken of the dogma of original sin.

Different religions would interpret *religious orientation* differently depending on the specific interests, assumptions and approaches of the particular religion; in general, a Catholic, Buddhist, or Moslem would define a religious orientation from the context of a social dimension. Fundamentalism, insisting on a private interpretation of Scriptures, and dismissing tradition, that is, humanity's past experience of God, would define religious orientation as individualist and private. God is seen as a personal saviour.

In this study on Catholic religious education it is worthwhile to note the specific Catholic orientation, its interests, assumptions and approaches. The Protestant theologian, Langdon Gilkey (1975:22) summarized the Catholic orientation in this way:

1. A sense of peoplehood.
2. Tradition: an importance of past experience.
3. A sense of humanity and grace.
4. Sacramentality.
5. Rationality: "the insistence that the divine mystery ... is penetrated, defended, and explicated by the most acute rational reflection."

To this I would caution that the foregoing might be a North American evaluation of a particular form of Catholicism; as noted before, there are many levels of Catholicism. Since religion is inseparable from culture, the various cultural expressions of Catholicism, no doubt, also have a different Catholic orientation. The Catholic orientation will take on the different shades within a culture depending on the groupings and/or subgroupings. I would agree that Gilkey touches on the pertinent elements of the Catholic orientation.

In light of Gilkey's contribution the following contrasts may be made: for the classical Catholic humanist in the tradition of Augustine (354-430) and Aquinas (1225-1274), grace builds on nature. The good exists in the thing itself. A plant, an animal, or a mountain radiates the glory and goodness of God. God reveals himself through nature and through the experience of humanity. While the Council of Trent (#D 783f) affirmed these two modes of revelation, the Reformers insisted on the doctrine of **sola scriptura**, only by scripture. The Catholic tradition was again confirmed at Vatican I, c.4., (April 4, 1870). At Vatican II (November 18, 1965) in its decree **Dei Verbum**, art 9, it again confirmed that the Church searches for the experience of God in the tradition of humanity and in the Scriptures of both Testaments. The last statement is foundational to understanding the contrast between the Catholic and the Reformed orientation[44].

It is difficult, however, to define the classical Protestant orientation because of the wide divergency between mainstream liberal Protestantism, for instance, the United Church of Canada, and the fast growing Fundamentalist and Holiness Pentecostal Assemblies[45]. Given that the exact interpretation would depend on each denomination or sect, the classical Protestant view is more radical than the Catholic (Stackhouse, 1980). In general, the natural capacity for reason is seen to be seriously undercut[46]. Little of the natural human capacity of the good remains; the Reformers rejected the notion that grace builds on nature. They insisted that a complete reliance on God is necessary. There is a preoccupation with mankind's sinfulness and unworthiness.

The following sharp distinctions contrast the Catholic and Protestant orientations. Catholics see humanity as basically good but flawed; Protestants see humanity as basically evil but elected to salvation (Stackhouse, 1980). Protestants tend to opt for a dialogical discourse relying on Scriptures so that each can make his own assessment; Catholics are concerned with identifying basic principles from all sources of revelation: Scripture and human experience (Stackhouse, 1980). Liberal Protestants tend to see public policy as permitting moral pluralism and protecting divergent conscience; Catholics tend to feel that if a principle is wrong or evil, it is also unfitting for public policy. Thus in public policy Catholics and Fundamentalists might agree, but for different reasons: the Catholic relies on universal principle, and the

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[44] For an overview of the hermeneutical questions see **Problems and Perspectives of Fundamental Theology**, ed. by Rene Latourelle and Gerald O'Collins, 1982. This volume covers both Catholic and Protestant literature.

[45] The percentages of the religious affiliation for the Alberta population are given in an earlier footnote.

[46] For a good survey of the literature see Sheets, 1967, or Rondet, 1972.

Fundamentalist relies on the absolute truth of the Bible.

The moral pluralism referred to above, finds its roots in the liberalism of the European middle-class of the last century. Gallagher (1980:7-13) distinguishes two forms of relativism: one cultural and the other individualistic. The general position of cultural ethical relativism may be summed up in three points:

1. All moral norms are products of particular cultures. Culture here includes those beliefs, attitudes, and behavioral patterns which are common to a group of people and are learned because of membership in that group.
2. Some moral norms are accepted by many cultures, but there are no moral norms which are accepted by all cultures.
3. No moral norms can be proven to be correct absolutely. There is no basis for proving that some cultures are right and others wrong if the norm is accepted by some cultures and rejected by others.

On the other hand, individual ethical relativism holds that the only rule to follow is one's own desire. To follow a norm which goes against one's desire is to miss out on something good. This is the classic economic *laissez-faire* liberalism of the previous century.

The assumptions and approaches embedded in the interests of Catholics and Protestants disclose different orientations. Protestant theology in 18th and 19th century Europe presented a liberal orientation; Catholicism threw up a conservative wall of defensive encyclicals while political liberalism reigned in Catholic lands, for instance. Italy, Mexico. Protestant liberal theology of the 19th century was faced with the problem of reconciling self-understanding (as self-justificatory) with the mediatorship of Jesus, who was regarded merely as a human but who differed from all others by the persistent force of his consciousness of God. The Scriptures and their Jesus as well as doctrine, seemed to lose their claim to absoluteness; liberalism appeared to destroy any legitimate claim of the Church. In the name of liberalism centuries of scholarship were systematically excluded from public consideration. Catholicism, in the face of rationalism and historical criticism, assumed a dogmatic approach premised on the interest of preserving the value of past scholarship.

Thus in this brief overview of orientation, we see that the rootedness of a person's anamnesis[47] determines the way that a person sees the world. The theological orientation, though often unspoken, critically determines the orientation from which a person views the world, the purpose of existence, and the very style with which pedagogy is experienced.

D. CONCLUSION

Curriculum orientation is problematic in this study of religious education programs because it is premised not only on the interests of the participants, but also on the taken-for-granted assumptions which tend to find expression in approaches. This may be exemplified in Wildiers' (1982:169) formulation of the four meanings of explaining. He enunciates some paradigmatic shifts which have meaning for curriculum orientation:

1. In Greek and Scholastic philosophy, to explain meant to formulate the nature or essence so that the thing or being in question could be situated in the general world order. A complete cosmology was assumed to have value; hence it was in the interest of the scholar and society to integrate the general world order.
2. For Galileo (1564-1642) and Descartes (1596-1650), to explain meant to measure, to weigh, to compare. The goal was to describe the whole of reality with mathematical formulae. Mathematical precision was valued and assumed to have universal validity, hence the goal was to reduce everything to formulae.
3. To explain came to mean to analyse in detail, to trace its last components. In the interest of precision the goal of Ockham's razor was to limit to the smallest detail. This was assumed to be the only valid scientific analysis.
4. When the historical dimension of nature came to the foreground, to explain meant to bring to light the origin and history of a particular phenomenon. Thus the goal was to describe

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[47] Here I mean the memory of all things past, not just the Christ event. In this sense it is used by Voegelin in his book **Anamnesis**, 1978.

> man's origin and evolution. Scholars became interested in the natural evolution of the species rather than in a theological or mythical explanation. It was assumed that everything could be explained through natural phenomena.

Commingled with the foregoing notion of explaining is Lonergan's[48] current notion of knowing which he defines as not just seeing but experiencing, understanding, judging and believing. Although this study finds its orientation in the historical dimension of religious education, it obviously must go beyond and posit a new beginning.

We no longer live in the complete cosmology of the Middle Ages with its synthesis of Christianity whereby Christian doctrine and cosmology were in perfect balance. Although vestiges of the root metaphors of that era might still appear, especially in theology, the basic meanings conveyed by these root metaphors have changed to the point of estrangement in modern culture. It has been impossible to situate ourselves in time, standing between the past and the future; we no longer know how far the past and the future extend. Our planet, which was once estimated to have been created in 4004 B.C., is now considered to be 4.5 billion years old; the cosmos, as a whole, is much older[49]. Our assumptions of life are less certain.

By gaining greater insight into our cosmology we experience a sense of wonder; the reality surrounding us has its origin in the inevitable supposition that there is a deeper rationality, a coherent project at the base of everything. Yet, we are no longer certain of the beginning of human life on this earth. While the etiological myths of early man give meaning to our existence, these myths are relative and not absolute; a literal interpretation of the myth will destroy the meaning it attempts to convey. Myths celebrate the meaning people attribute to themselves in a particular time and place; and, our interests are expressed in that hope.

Husserl (1859-1938) describes the life-world **(Lebenswelt)** as prescientific because the everyday world gives rise to the development of the natural sciences. But when we ponder the existence of the world and see human existence as "being-in-the-world", the theory of evolution with its inherent notion of the development of an historical awareness becomes helpful. We experience existence as part of a human process. It would be more correct to say, then, that human existence is "becoming-with-the world". This approach accentuates the notion of mutuality as well as growth. A pedagogical orientation flowing out of this experiencing of the self with its environment concentrates, not on the static transfer of knowledge, but on a dynamic critically reflective transformation for a better world.

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[48] See **Insight: a study in human understanding**, 1957, for a more detailed explanation.

[49] For a more detailed account of the shift in historical perspectives see **The Theologian and His Universe**, by N. Max Wildiers, 1982.

A religious education curriculum orientation will reflect how the particular faith-community understands its own interests, its assumptions about God and people as well as its approaches to God and people. As we have seen above in this chapter and in the clarification of terms in the previous chapter while discussing root meanings which are the meaning-giving components of an orientation, a curriculum orientation can be a mere socialization into common understandings as in catechetics, or it can be a detached view of these understandings as in religious studies, or it can be the coming to a critical understanding by scrutinizing the meaning-giving components as in religious education. In each case it discloses basic assumptions about humanity and the purpose of existence as well as the theological meanings. In each case we see approaches based on these theological assumptions rooted in the interests of the actor; orientation, consequently, flows out of the actor's anamnesis and the meaning given to his existence.

To disclose this anamnesis and the meaning given to existence, I will deal with curriculum orientation throughout the survey of religious education programs in Chapter IV. This means that I must disclose the world of the paradigms in order to allow the orientation to emerge. When we come to an understanding of our anamnesis and its history, we are empowered to escape its imprisoning embrace (Bourdieu, 1971:189). This research study seeks to enable the participants in religious education to arrive at a critical understanding of what membership means in a specific faith community. Inherent in this empowering is a critical understanding of the philosophy of the dominant group which might be a constraining force; furthermore, we must come to an understanding of our place in history, for as Wildiers writes:

> If the nature of man is defined in terms of his everyday experience of the world and if that experience has undergone a fundamental change under the influence of the natural sciences, it follows that we are in a sense essentially different than men of previous ages. Science and technology have thus produced a new type of human being. But he, like his predecessor, continues to ask what purpose he serves in the world in which he belongs and yet retains the feeling that he is a stranger (Wildiers, 1982:187).

III. A NOTION OF IDEOLOGY, HEGEMONY AND CRITICAL THEOLOGY

To understand our orientation we must understand our conventional wisdom; and, to understand our inherited conventional wisdom we must understand our orientation which has been culturally conditioned and interpreted by the understanding we placed on our individual and collective experiences. We noted in the previous chapter that curriculum has a substance which is drawn from the accumulated cultural development of a civilization (Macdonald, 1975: 81); we should now examine that prescient meaning embedded in the thinking-as-usual which is commonly known as the conventional wisdom of the culture or group. The political control of this conventional wisdom forces us to make hegemony, as well as ideology, problematic.

Throughout the previous chapter reference was made to ideology, the thinking-as-usual of a group or culture, and to the hegemonic struggle for dominance by special interest groups. This chapter, therefore, will look at ideology in both its negative and positive aspects, and at the notion of hegemony. In our ideological struggle for dominance in our current culture I have delineated two main forces, namely, individualism and nihilism. A critical understanding of the forces which influence our basic assumptions and, consequently, our interests and approaches in life will allow us to posit a notion of critical theology.

A. A NOTION OF IDEOLOGICAL ORIENTATION

The notion of ideology[50] may be traced to Francis Bacon (1561-1626) who in his **Novum Organum** cast doubt on the traditional Aristotelian logic since it seemed to provide no adequate protection against dogmatism and the distortion of the fallacies which he termed **idola** (idols), and which the French Enlightenment called **préjugés** (prejudices) (Post, 1975:680). Bacon saw in true ideas the **vera signacula creatoris super creaturam** (the true sign of the

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[50] For readings in contemporary ideology, see **On Ideology**, ed. by Bill Schwaz, 1978; or, **Ideology and the Imagination**, by Fred Inglis, 1975

Creator over the creature) which were disclosed by inductive method and the critique of **idola**: **idola tribus** - the idols of the tribe, the sources of error innate in man's nature (Original Sin); **idola specus** - the idols of the cave, the weakness inherent in the individual's knowledge; **idola fori** - the idols of the marketplace, the confusion in communications and conventional terms; and, **idola theatri** - the idols of the theatre, the false maxims and syllogisms of philosophy. Bacon saw philosophical truth as the mirror of nature, although a mirror with a rough surface. He held with the scholastics that **verum est ens**.

Etienne de Condillac (1715-1780) and de Tracy (1754-1836) began giving the critique of the idols the radical form of a sensualist materialism without having recourse to metaphysics and religion for **le mystère de l'ordre social** - the mystery of the social order. Religion was said to sanction the rule of the state. Since then, the presuppositions of ideological critique have included polemics against religion.

Ideology, then, is the study of ideas and how they came to be; or, it is the notion that all ideas originate from sense perception; or, it is the particular style of thinking of a particular person or class of persons; or, it is an illusion. The ideology of a group will be more or less extensive, but typically it will include such things as the beliefs of the members of the group, the concepts they use, the attitudes and psychological dispositions they exhibit, their motives, desires, values, predilections, works of art, religious rituals, gestures, etc. This, Geuss (1981:5ff) calls ideology in the descriptive sense. The ideology of the group may also be seen as the orientation of the group since it includes the interests, approaches and assumptions. In this sense, every human group has an ideology.

Geuss further points out that ideology can be both discursive (concepts, beliefs, ideas, etc.) and non-discursive (characteristic gestures, rituals, attitudes, forms of artistic activity, etc.) For instance, religion is part of the ideological orientation of the group, the liturgical ritual is a non-discursive element of that ideological orientation. The question may be asked whether these non-discursive prescient meanings conveyed in liturgy remain the same through the ages. Specific liturgical rituals have been in existence for several millenia, but have the implicit beliefs and attitudes associated with them always been the same? Did the same Eucharistic liturgy have the same meaning for the peasants of Abruzzi in 1600 as for the English Catholics in Toronto in 1950? Here we touch upon the notion of theological development. With the insights of a deeper theology at Vatican II, liturgical ritual changes were made (in the non-discursive elements) to better express these new insights (discursive elements). So at one extreme one has a set of ritual actions, a 'non-discursive element' in the ideology, and at the other a very sophisticated, explicit theology - a body of systematically interconnected propositions - and in between varying kinds of more or less explicit and more or less sophisticated beliefs, attitudes, habits, etc. (Geuss, 1981: 7).

Jürgen Habermas would use the term 'ideology' to refer to some subset of the set of all discursive elements which he would divide in two ways (Geuss,8):their manifest content, that is, what the beliefs are about, and the functional properties, that is, the elements of ideology that influence action.Thus a religious ideological orientation can be a set of beliefs (manifest content) about God, or a set of attitudes which function to regulate and otherwise influence religious behavior (ibid.). It might be argued that there is no specific religious activity or behavior outside of ritual ceremonial action; yet, we shall question in the section on critical theology whether a set of religious and philosophical beliefs about the nature of God and humanity's relationship to Him might actually serve to regulate economic and political transactions.

Every human group is composed of members who have some beliefs, and so every human group will have an ideological orientation in each of the possible narrower senses (ibid.,9). These narrower senses might be political ideology, economic ideology, and so forth. Often by 'the' ideological orientation of the group is meant the world-view or world-picture which would comprise all the beliefs members of the group hold. This ideological orientation would give meaning to the concepts of life, death, generation, and so forth; it gives meaning to the central issues of the group.

Descriptive ideology in the programmatic sense, or total ideology, is an all inclusive system of comprehensive reality; it is a set of beliefs, infused with passion, and seeks to transform the whole way of life (ibid.,11). It is aimed at a total restructuring of society through a systematic model or theory. An example of this might be U.S. or U.S.S.R. foreign policy in regard to Third World countries. Another example would be religion. In the validity of ideology there is a fine line between the pejorative and the positive. We will look at each of these concepts to help us understand our thinking-as-usual:

1. Ideology in the Pejorative Sense

For Karl Marx (1818-1883) and the later Habermas, ideology is delusion or false consciousness which can be divided into three groupings:

1. A form of consciousness is ideologically false in virtue of some epistemic properties of the beliefs which are its constituents;
2. A form of consciousness is ideologically false in virtue of its functional properties;
3. A form of consciousness is ideologically false in virtue of some of its genetic properties (Geuss, 1981: 13).

'Epistemic properties' of a form of consciousness depend on whether there is available empirical evidence. The early positivists held a proposition meaningful only if it was empirically verifiable. The positivists would have no objection to religious studies as long as it did not pretend to be some form of knowledge (ibid.,14).

A form of consciousness is considered ideological (in the pejorative sense) in virtue of the function or role it plays in supporting, stabilizing, or legitimizing certain kinds of social institutions or practices. Critical theory claims to liberate from ideological dominance; dominance is the exercise of power within the political order and is linked with some kind of claim to legitimacy. Dominion is power of one group over another; it is the unequal distribution of power frustrating the preferences of minorities. But what is the origin, genesis, or history of this power? To answer this question we must examine the nature of truth and how truth has been defined.

Epistemology[51] is always of major concern in any theory. With Giambattista Vico's (1668-1744) radical anthropomorphism the new formula **verum quia factum** was advanced. For the ancient and mediæval world[52], **verum est ens**, being itself is true, in other words apprehensible, because God, pure intellect, made it, and He made it by thinking (**Logos**). To the **Creator Spiritus**, thinking and making are the same thing as is evidenced in the prologue to the fourth Gospel.

Ancient and medieval philosophy took the view that knowledge of human actions could only be **techne**, manual skill, but never real perception and hence never real knowledge (Ratzinger,1969:33). **Techne** was balanced by prudence, that is, practical wisdom. Following Aristotle, Vico asserts that real knowledge is the knowledge of causes. Complete, demonstrable knowledge is attainable only within the bounds of mathematics and in the field of history, which is the realm of mankind's own activities and can therefore be known by him (ibid.,33). The old equation of truth and being is replaced by the new truth of factuality.

Through Hegel (1770-1831), and in a different way through Comte (1798-1857), philosophy became an historical question in which being itself is to be understood as an historical process. With F.C. Baur, theology turned into a rigorous historical search for the past; with Marx, economics was given an historical slant; with Darwin, the classification of living beings was understood as a history of life (ibid.,34). Mankind was left with the earth to decipher its own historical development.

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[51] For an extensive review of the German study of epistomology see **Does God Exist: an answer for today**, by Hans Küng, 1980. This volume is particularly useful for an insight into such continental thinkers as Hegel, Feuerbach, Marx, Freud, Neitzsche, Block, Horkheimer, Heidegger, Barth, etc.

[52] According to Vico, the Almighty is not constrained to generate the universe according to Newton's physics. Paradigmatic shifts are possible. Humans should recognize their own creations. As a historian of culture, Vico knew that no one individual makes things happen but inventions arise from within the current conventional wisdom.

Karl Marx (1818-1883) reformulated truth again with his famous dictum: "So far philosophers have contemplated the world; now they must set about changing it." The maxim **verum quia factum** became **verum quia faciendum**. The truth with which mankind is concerned is neither the truth of being, nor even in the last resort that of his accomplished deeds, but the truth of changing the world, moulding the world - a truth centered on future and action (ibid.,35).

Among the German critical theorists there are two dominant views of epistemic principles. Adorno was the most consistent proponent of a contextualist or historicist view to reflection in general and to the criticism of ideology in particular. Agents' epistemic principles and their standards of reflective acceptability just vary historically (Geuss, 1981:63). A critical theory helps the members of the group to self-knowledge by making explicit for them the epistemic principles they already use and by giving them knowledge of the implications of these epistemic principles for the rest of their beliefs, that is, a critical theory gives them knowledge of what changes would result if they were to apply the standards of rationality which they tacitly accept in a consistent and thorough-going way to all their beliefs (ibid.,63).

The second view is associated with the later Habermas (post 1960). For him the assumption on which the whole critical enterprise rests is that the agents to whom the critical theory is addressed are ideologically deluded, that is, that they are suffering from false consciousness (ibid.,64). The way they are to be freed from this false consciousness is by being brought to realize that the parts which they accepted under conditions of coercion are reflectively unacceptable. To be a human agent, he argues, is to participate at least potentially in a speech community, and to be something we can recognize as a human agent means to participate at least potentially in **our** speech community (ibid.,65)[53]. Habermas uses the term 'ideal speech situation' to refer to a Platonic or Thomistic situation of absolutely uncoerced and unlimited discussion between completely free and equal human agents (ibid.,65). The later Habermas does not rule out the language of the theologian (Küng, 1980: 580).

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[53] Does this assume that "I" am the ultimate arbitrator of who is human? The argument could easily be dismissed as arrogant and self-centered.

The notion that social institutions should be based on the free consent of those affected is a rather recent Western political invention which **de jure** but not **de facto** is now widely held. In traditional moral theology a human moral act has always demanded uncoerced freedom and full knowledge. The questions of ultimate value, and meanings inherent in moral institutions are not envisioned by critical theory (Küng, 1980: 580).

Habermas distinguishes several historical stages of social legitimation which Geuss (1981:69) delineates in this way:

1. An archaic stage in which the agents use particular myths to give a narrative account of their social world.
2. "Traditional" stage in which agents use unified mythic, religious, or metaphysical world-pictures or views about reality as a whole to legitimize their social institutions. These world-pictures are argumentatively structured but need not prove their own validity as sources of legitimation.
3. A "modern" stage characterized by the appearance of "ideologies in the narrow sense." These ideologies claim to be scientific, that is, to be able to give a full argumentative account of themselves and legitimate the social order by an appeal to universal norms and principles, universalizable interests, and interpretations of the "good life".
4. The [purportedly] "post-ideological" forms of social legitimation which claim to justify the social order by exclusive reference to its technical efficiency and which reject any appeal to moral principles, norms or ideals as ideology.

The Adorno Contextualist and the Habermas Transcendentalist agree that **Ideologiekritik** has a function to perform if the repressive social institution is legitimated by the very agent whom it represses. Critical theory, then, criticizes a set of beliefs as ideological by showing (according to Geuss, 1981: 68):

1. That the agents in the society have a set of epistemic principles which contains a provision to the effect that beliefs which are to be sources of legitimation in the society are acceptable only if they could have been acquired by the agents under conditions of free and

uncoerced discussion.

2. That the only reason the agents accept a particular repressive social institution is that they think this institution is legitimized by a set of beliefs embedded in their world-picture.
3. That those beliefs could have been acquired by these agents only under conditions of coercion.

From this it follows that such beliefs are reflectively unacceptable and that the repressive social institutions which these beliefs legitimize are not legitimate. The basic assumption in our discussion of ideology thus far is that ideological consciousness is one which ***legitimizes*** a social practice or institution.

In offering a critique on Habermas, Küng (1980: 581) writes:

> Certainly Habermas has analyzed as basic orientations (and not merely casual needs of men) technical interests (of the empirical-analytic sciences), practical interests (of the historical-hermeneutical sciences), and emancipatory interests (of the critically oriented behavior sciences). But the legitimate human interest in truth (instead of mere conversation) and in happiness (instead of mere communication) comes off badly.

Küng then raises some questions which cannot merely be dismissed as ideological false consciousness:

> But, in the appearance of a universal agreement of all men, in which alienation of the individual is supposed to be really removed, is there anything more than pure Utopia of an uncontrolled discourse? Is there not a hope expressed here that cannot be fulfilled by any purely human community but only by a genuine-absolute - in the kingdom of freedom that is God's kingdom?

In summation, ideology in the pejorative sense is the criticism of a form of consciousness because it incorporates beliefs which are false, or because it functions in a reprehensible way, or because it has a tainted origin (ibid.,21). Thus we have the epistemic, the functional, and the genetic dimension. The value of critical theory is that it posits the question of the inherent truth or falsity of a form of consciousness.

2. Ideology in a Positive Sense

Ideology as the totally inclusive way of thinking, acting, celebrating, suffering, viewing the world, responding to God, interacting socially, and so forth, incorporates the individual into the group. It is that which gives a national identity, a psyche. The basic assumptions underlying a person's or a group's lived reality arise out of the person's or the group's ideology and as such gives structure and security, a sense of belonging. Because ideology is all inclusive of identity formation of the individual or the group there is a struggle for dominance with other individuals and groups which is positive; for instance, in a democratic debate between major political parties the clash of orientation allows for better ideas to come to fruition. For this debate to be positive, however, it must be open rather than closed. Too often have we seen ideological struggles in which not all participants were considered equal.

A group of people, or a society, has a natural tendency to identify its own particular interests with the general interest (Geuss, 1981: 38). For instance, a political order suitable for the maximal development of the capitalist mode of production was created in the English Civil Wars by members of the incipient bourgeousie in the course of pursuing various forms of independence from the Established Church only to set up their own strictly structured Church (ibid.,24).

When Christianity gave a new orientation to the ancient world, its interests presented a set of beliefs and practices to satisfy certain needs and longings while articulating a whole new set of needs and desires; it also anathematized. As we can see in the **Confessions** of the bishop of Hippo, St. Augustine (354-430), it was a long struggle for dominance against the Gnostics[54], the Manicheans[55], the Pelagians[56], and other heretics; yet the Jews look at Catholicism itself as a heresy. Consequently, this may be viewed as the domination of one group over another which in history is often identified as a mask for privilege.

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[54] Gnosticism was a second century mystery religion incorporating some elements of Christianity. It claimed to possess secret knowledge; it had died out as a crisis in the Church by the end of the second century.

[55] Manicheism is a religious doctrine combining Zoroastrian, Gnostic, Christian, and pagan elements, based on the two contending principles of good (light, God, soul) and evil (darkness, Satan, body). It flourished from the third to the seventh century. Before his conversion to Catholicism, Augustine was a Manichean.

[56] The exact dates of the birth and death of Pelagius are not known. He was a fourth century British or Irish monk who denied the doctrine of Original Sin and the need for Baptism. He maintained the self-sufficiency of the will and that man

To sum up, in this study I use the definition of ideology as a particular orientation of religious thinking. To use Geuss' nomenclature, religion is part of descriptive ideological orientation. This is an important notion in the study of curriculum orientation in a religious education program which attempts to enable the participants to come to a critical understanding of what membership means in a specific faith-community in a pluralist society. When people understand the orientation of their thinking and the reasons for their particular style of thinking, they then have control over their thoughts and the symbol constructs thus formulated. To have control over the symbol constructs framing one's reality is to be empowered. If, in a Thomistic sense, we, as free citizens, are to take responsibility for our environment, we are responsible for both the good and the evil in society.

The problem of evil[57] has been studied since the dawn of history as we can see from the Mesopotamian etiology myths[58]. Philosophers and theologians have addressed themselves to this problem though the ages. Humanity's environment transcends politics and economics and enters the realm of the sacred; humanity's involvement with the sacred, and a scientific reflection thereon, is the task of theology. This reflection, however, not only discloses the particular ideological framework of people, but also uncovers the hegemonic struggle for dominance among the various competing ideologies. As we have seen above, critique attempts to disclose evil in the natural affairs of people; we must go a step further to disclose the possibility of constraints in the supernatural affairs of people. Thus, while we seek to disclose the hidden constraints in society's thinking-as-usual, we should also disclose how religion

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[56](cont'd) through his own power can will and do what is good. He was opposed by Augustine and condemned by many ecumenical councils. The psychological doctrine of self-actualization is often referred to as the Pelagianism of the twentieth century.

[57]For an investigation into the problem of evil see Paul Ricoeur's **The Symbolism of Evil**, 1967.

[58]A much later etiology story based on these Mesopotamian sources, attributed to the priestly source, may be found in the first book of the Pentateuch of the Hebrew Scriptures: Gen.3:1-24.

might be used to constrain in the name of God[59]. Since theology is foundational to religious education, the notion of critical theology becomes problematic.

B. HEGEMONY AND IDEOLOGY

Ideology framing the basic assumptions of an individual, a group, a culture or a civilization and thereby giving an orientation to that individual, group, culture or civilization assumes its own thinking-as-usual to be correct and thereby contrasts itself against those who do not share in the assumptions or ideological orientation, creating, consequently, a we-they dichotomy. This hegemonic struggle among groups or individuals in society brings into question the conventional wisdom or legitimate knowledge. The way a society selects, classifies, distributes, transmits and evaluates its conventional wisdom reflects both the distribution of power and the principles of social control (Bernstein, 1975:85). Many scholars dealing with the sociology of knowledge have studied the problem of hegemony (Bernstein, 1966, 1967; Davies, 1970a, 1970b; Musgrove, 1968; Hoyle, 1969; Young, 1970). The study of the sociology of knowledge discloses the hegemonic problem by posing the legitimate questions: Whose knowledge is it? Who selected it? Why is it organized and taught in this way? To this particular group? (Apple, 1979:7).

A disclosure of interests, assumptions and approaches and the legitimation of knowledge discloses why certain social and cultural meanings, and not others, are distributed through the schools (Apple, 1979:27). It investigates the notion that the control of the knowledge and the preserving institutions may be linked to the ideological dominance of powerful interest groups which gives an orientation to the social collectivity. Pedagogic activity, then, can be seen, objectively, as symbolic violence insofar as it is the imposition of a culture arbitrarily by an arbitrary power (Bourdieu,1977:5). It may be the making of strangers within their own society.

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[59] To use God for personal gain is considered blasphemy; to use God, or any sacred object, for financial gain is considered simony. As will be noted in the next chapter, it was the smell of simony that initiated the religious upheaval of the sixteenth century. Simony is the ecclesiastical crime derived from the attempted bribe by Simon Magnus in Acts, 8:9-24. The ecclesiastical penalties against these crimes are covered in the Benedict XV **Codex Iuris Canonici**, canons 2404-2414.

Any group in any society tends to take its self-understanding for granted; the strangers will see themselves alienated by the common understandings which are different from their own people's assumptions. The ritual extension of all orientation might be misleading. The philosophic and theological presuppositions of the dominant group will be alienating to the stranger. The "not-sharing" in these assumptions is the making of the stranger: the alien. Thus the stranger and the insider have different orientations.

An example of the classic hegemonic struggle between powerful interest groups for control of the educational institutions is the struggle between church and the modern state: in the eighteenth century the predominant part of education in France, and elsewhere, had still been, at least indirectly, a church matter; but, since the Revolution (1789-1799) the state claimed the right to educate its adolescent citizens in accordance with the needs and concepts of the State (Jedin, 1981: Vol. IX,209). Education in France was largely secularized by Jules Ferry (1832-1893) by the law of 1882. Pierre Waldech-Rousseau (1846-1904), in 1899, as a statist jurist, wanted to bring the various forms of ecclesiastical life under the control of the state as well (ibid. 508). Thus he hoped to prevent bishops from appointing members of religious communities to teaching positions. By means of the secularization law of July 7, 1904, which forbade priests and religious to teach, 2,500 Catholic schools were closed. This same hegemonic struggle over schools between Church and State is presently occuring in Malta, and occurred in Québec during the Quiet Revolution after World War II.

During the sixteenth century religious upheaval of northern Europe the principle of **cuius regio eius religio** was proclaimed. This in effect meant that the religion of the ruler was the religion of the people. Thus we see Lithuania remain Catholic, and Estonia and Latvia change to the new religion of their prince. The social fabric of the people was altered. A modern example of such a violent imposition of one religion over another would be the imposition of Communism in Russia and eastern European countries. The root meanings which gave an orientation before have now been forcibly altered to lead to a new orientation in society. In less dramatic ways the imposed curriculum orientation in schools is expected to construct a desirable social reality. A curriculum orientation produced by "the authorities" can also be seen to inflict a violence; a curriculum orientation can also lead to freedom.

From these examples it may be seen that hegemony refers not to congeries of meanings that reside at an abstract level but to an organized assemblage of meanings and practices, the central, effective and dominant system of meanings, values and actions which are **lived** (Apple, 1979:5). Hegemony is a total saturation of our consciousness so that the lived world within which we interact and within which the common sense interpretations we put on the world becomes the only world. Schools are part of that saturation process. Schools act as agents of cultural and ideological hegemony, thus as agents of selective traditions and of cultural incorporation (Apple, 6). Consequently, in the hegemonic debate referred to above, the importance of "the structuring of knowledge and symbol in educational institutions as intimately related to the principles of social and cultural control in society" (Bernstein, 1975:158) is seen. Apple's and Bernstein's observations give us some indication of the importance of an orientation in religious education curriculum.

In determining the notion of curriculum orientation in religious education, not only the dominant ideologies must be unmasked, but also the freedom of the participants in a curriculum orientation must be disclosed. An orientation need not be determinist because it does allow for freedom. Basic freedom allows individuals to make certain fundamental options in life although that freedom is parametered by their own and their environment's orientation. Human freedom is conditioned by the person's taken-for-granted assumptions, the hidden agenda of presuppositions controlled by either remote or immediate gratification, and by the way thought is organized by the person and the environment.

As human beings we act in and upon the world and our relationship is always to that world; with these relational conditions upon our freedom, this freedom may be defined either negatively or positively, that is, "being-free-from constraints", or independant of and not being forced, it is still a freedom in relation to the world. Thus, individuals not inserted into civilization and history might be more absorbed by their present situation. In either case, neither the long view nor the short view grants freedom from a relationship, that is, fully isolated existence.

Individuals are positively free insofar as they are in possession of themselves and possesses in this relationship the sufficient condition for all its being and relation (Rahner, 1975:534). The Greeks called this autarchy, being the beginning and the end of oneself. Theologically, autarchy is only ascribed to God. Nevertheless, human freedom is neither negative nor positive. Individuals have dominion over themselves but they are nonetheless inserted into the world, and dependent on beings among which they find themselves. They exercise their faculties and dispositions upon the world at the same time that they are dependent upon the laws of the world to which they remain subject (ibid.). The man who claims to be totally autonomous can still catch a cold from his neighbor.

Consequently, we note that in a pluralist society such as our own, hegemony and curriculum orientation are worth identifying because there are as many insiders and outsiders as there are subgroupings, and there can be an ideological struggle for dominance within each subgroup. To glibly gloss over different orientations is to leave an open wound alienating all who do not share the taken-for-granted assumptions, or it is to take the stranger in and make him "just like us". The more reconciling approach, it seems to me, would be to disclose the theological[60], philosophical, cultural, and social root meanings of the various taken-for-granted assumptions.

Thus within the orientation of religious education we must consider the individual's life-situation-in-relation. This can be approached positivistically in a technical inventory manner listing the constellation of component elements, or it can form an actor's point of view clarifying and identifying its ideological communicative content. The world in which and upon which the individuals act, which includes the people among whom they find themselves and whose hopes and aspirations they share and which give meaning to their lives also gives a particular orientation to their lives. These dominant ideological orientations pervading our world need, therefore, be disclosed. I have identified the two most pervasive ideological orientations as individualism and nihilism.

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[60] It is an interesting facet of the public school system that the theological orientation in the curricula is assumed to be non-existent, and therefore need not be disclosed. That, of course, is a myth. The unspoken theological orientation will be that of the dominant elite, and to a lesser extent that of the teachers, students, and community.

1. A Notion of Individualism and Orientation

As we have seen in our discussion thus far, in order to make sense of our orientation, we must disclose the rootedness of our thinking and acting. To gain an insight into the interests, assumptions and approaches in which we participate in the Western world, we must go to the beginning of the fourteenth century which was characterized by the dissolution of universalism and objectivism of scholasticism which were supplanted in philosophy and theology by the critical investigation of individual problems. The individual was stressed and the perceiving subject became its own object. Scholastic metaphysics was replaced by epistemology and formal logic (Jedin, 1980: Vol IV, 344). Jedin further points out that the shift from metaphysics to logic marks the end of the Middle Ages (ibid.).

A key figure in the new orientation was the Franciscan, William of Ockham (1285-1349), who started teaching at Oxford but whose approach soon spread to Paris and other major universities. Ockham's nominalism was in sharp dispute with the realists. The important differences were in the content of instruction and the approach followed (ibid. 354). Nominalists tended to put more value on a 'terminist' logic which regarded concept rather than judgment as the central point of reflection; in the exposition of a text they were less concerned with the content than with the words employed (ibid. 355).

Ockham tended to pursue questions to their ultimate possibilities in a critical reflection. His doctrine of the relation between church and state, much debated in his era, was determined by the freedom of the individual. The individual empowered civil and ecclesiastical authority. "All mortals who are born free and have not been subjected to another by a human law derive from God and nature the right freely to elect a ruler" (Brev., IV, 10). The final resort, for Ockham, is Scripture and Reason, but with the stress on the individual and reason; he reserved the right to interpret the Scriptures for himself. This basic assumption was the taken-for-granted thinking-as-usual of the religious reformers of the sixteenth century. Unfortunately, Ockham championed a form of statism; although he stressed the liberty of the individual, this liberty comes to a halt before the thrones of kings in the service of their expansion of power (Jedin, 368).

The individualism of Ockham was further developed in the Enlightenment by Bacon (1561-1626)[61], Locke (1632-1704), and Kant (1724-1804) (Taylor, 1965; Harris, 1968), and it continued to influence the nineteenth century through utilitarianism and positivism, and into the twentieth century through logic, analytic philosophy, and behaviorism. As an occupant of roles in organizational structures, dehumanized man is seen as passive object (Esland, 1975:71). It inevitably created the validational parameters of the social sciences, particularly psychology, and has led to the persistence of objectivist scientism which lies at the heart of much of modern empiricism (ibid.) and which underlies the dominant social and political orientation in one form or another in the Western world (ibid. 76).

The individualism of the Enlightenment endowed the person with an absolute rationality in which the knowing subject is detached from his/her social context. The world of the theoretical was judged to be autonomous. This individualistic epistemology, as seen in psychology and sociology, produced an empirical concern for the objective with semantically rigid categories and a quantifiable symbolic representation (ibid.).

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[61] His namesake, the Franciscan monk, Roger Bacon (1210-1294) was very involved in experimental science. While he saw all knowledge as intuitive, he contended that experience was the sole norm of certitude. The Franciscan school at Oxford continued to be empirical. In actual experimental research he seems to have been surpassed by the Dominican Albert Bollstadter (1193-1280) (known to history as St Albert the Great), who contributed to physics, chemistry, biology, astronomy, and architecture. As a result of his own empirical research and observation as recorded in his books, **De vegitabilibus**, and **De animalibus**, he looked for natural causes proper to things (Eberhardt, Vol.I,1960:683). St Albert was the teacher of St Thomas Aquinas (1225-1274), born Thomas of Aquino-Hohenstaufen.

In this vein Esland distinguishes two psychological models in pedagogy, both of which are untenable assumptions in their application to religious education since neither comes to terms with the presence of God. Esland's models are the psychometric and the epistemic of Piaget and Bruner, although Piaget's developmentalism is often incorporated in the psychometric model derived from the individualist, empiricist tradition noted above. It regards the student essentially as an object (ibid.88). It endows the student with an 'intelligence', a capacity of given power within which his thinking develops. The teacher is society's surrogate selector (ibid.89) who programs the student like a computer; therefore, within this orientation we may talk of a teacher's "technique"[62]. The students who do not follow the teacher's expectations tend to be labelled as deviant, culturally deprived, etc., in order that the technician may bring their deficit systems on stream with accepted behavior modification. This notion is legitimated by the religious fundamentalist who sees the person as deprived of good and in need of "redemption", that is, in need to have his thinking parametered in well defined modes. Thus Esland concludes that psychometric psychology, through the credibility attached to educational psychology, has become powerfully institutionalized and constituted in the pedagogical orientation of teachers as their taken-for-granted assumptions about intelligence, learning, and the "good" student (ibid.92). Useful, or high status knowledge, would see knowledge as technology. To reduce religious knowledge to a technology, or technique, would do violence to a possible love relationship between God and his people.

In conclusion we note that with William of Ockham (1285-1349) and Nominalism, there was a philosophical shift to the private individual as opposed to society. The interests of the individual rather than society became sacred. Nominalism legitimated, therefore, on the level of lived existence the first industrial revolution and the rise of towns. A new type of knowledge was needed to solve the new questions. The emphasis was on particular problems rather than universal issues. The world of science profited through technology, but because of its assumptions and approaches reduced the person to a machine to be studied and programmed as a material object. The material aspect of existence became equated with the totality of existence. **Techne** replaced and excluded prudence. This left little room for a religious orientation. The rise of the towns and the first industrial revolution were more responsible for **techne**'s victory than the philosophers in their universities, but the new philosophy legitimated what was happening in society.

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[62] This point shall be dealt with further in the section of Chapter V on the technical curriculum orientation.

2. A Notion of Nihilism and Orientation

The most pervasive orientation in our present civilization is nihilism[63], the devastating crisis of meaning which gave rise to the permissive society in which nothing is true and everything is permitted. The genesis of this orientation finds itself in the philosophy[64] of the nineteenth century atheists like Feuerbach (1804-1872), Marx (1818-1883), Freud (1856-1939), and Nietzsche (1844-1900).

With Darwin[65] (1809-1882) the hypothesis of God was no longer necessary to explain the origin of life or of man, and his theories were seized upon by atheists (ibid.). The integration of his theories into theology effectively had to wait for the Jesuit paleontologist Pierre Teilhard de Chardin (1881-1955) whose theory of creation made evolution acceptable to faith. With his deeper understanding of the human person and history, Teilhard de Chardin saw man not as a being independent of the animals but as a being of body and mind who has a unique relationship with God. (Küng, 1978:347).

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[63] For the historical perspective on Nihilism see the discussion on the Franciscan monk, William of Ockham (1285-1349) in this and the next chapter. For a psychological study of nihilism see **The Adolescent Predicament**, by John J. Mitchell. Mitchell (1975:187) states that "the most significant belief crisis is that which derives from accepting the viewpoint that nothing in life is worth believing in, that life is an absurd trick played upon unsuspecting innocents. This viewpoint is nihilism in its most dangerous form." For a catechetical insight into nihilism see **Crisis of Faith** , by Pierre Babin, 1963.

[64] For an evaluation of atheism see **The Range of Reason** by Jacques Maritain, 1952, or **Does God Exist?** by Hans Küng, 1980. The best study is perhaps **The Drama of Atheist Humanism**, by Henri de Lubac in which he critiques Feuerbach, Marx, Comte, and Nietzsche.

[65] Darwin was not an atheist. He refused to correspond with Nietzsche.

Friedrich Nietzsche (1844-1900) has been named the father of nihilism. However, the term was first used by Friedrich Heinrich Jacobi in 1799. Idealist philosophy according to which reason perceives only itself and dissolves all that exists in the nothingness of subjectivity was for Jacobi nihilism (Küng, 1978: 388). For Nietzsche, nihilism meant the conviction of the nullity, of the internal contradiction, futility and worthlessness of reality (ibid). He had no trust in values and could not posit a reality beyond the present.

In order to gain an insight into Nietzsche's nihilism we have but to look at his tortured life. In the last three years before his mental breakdown, he waged a literary internecine war with everything European culture had heretofore held sacred. Perhaps because his father and grandfather were pastors, he was particularly destructive of religion. Nietzsche had come under the influence of the pessimism of Arthur Schopenhauer (1788-1860), whose philosophy became a substitute for religion (Küng, 1978: 357). For him all foundations of human knowledge are to be undermined by depicting them as prejudices of faith. Hence, the faith and knowledge of Augustine and Aquinas were reduced to the instinct of "the herd" (ibid, 381). In the end everything disintegrated around Nietzsche: truth, morality, religion, belief in God, Christianity as a whole, belief in humanity, reason, human science, philosophy, culture, development and progress (ibid.).

Thus we see that a total frustration with experienced reality led to a philosophy of nihilism. When it was no longer possible to talk about a unified symbol system giving a cohesive value system, this doctrine became useful in separating the church and the state. Because of the diversity of culture and tradition, it became easier to limit morality and value to the private realm of existence. In public conversation and public education the notion of God was rigorously excluded, for pervasive scientism had declared God dead: a naive unmeasurable myth.

Part of this study is to disclose this public ideological constraint in order to enable the participants in religious education to arrive at a critical understanding of what membership means in a specific faith-community in a pluralist society. This means that the participants come to an awareness of what initiated the public ideology so that they can freely determine if they want to participate.

C. A NOTION OF CRITICAL THEOLOGY

The Liberation Theology spokesman, Gustavo Gutierrez (1971) writes that theology is intrinsic to a life of faith seeking to be authentic and complete and is, therefore, essential to the common consideration of this faith in the ecclesial community. Theology has been conceptualized differently in different periods of history; it has been seen as wisdom, and as rational knowledge.

In the early centuries of Christian theology the concept of theology was closely linked with ascetics (the spiritual life). This theology was essentially monastic characterized by a spiritual life removed from worldly concerns. Around the fourteenth century a split developed between the theologians and the spiritual masters as we can witness by the writings of Thomas à Kempis (1379-1471). From the twelfth century on we note a transition from a biblical meditation to theology as a science. The centers of theological study moved from the monastery to the university; and, as noted previously, there was a significant intellectual revolution with the introduction of Greek, Jewish, and Arabian philosophers to Europe. This transition culminated with Albert the Great (1193-1280), Duns Scotus (1265-1308), William of Ockham (1285-1349), and Thomas Aquinas (1225-1274).

For Thomas theology was not only a science, but also wisdom flowing from the love which bonds God and people (S.T.,I,q.1). But the essential feature of his work is that theology is an intellectual discipline uniting faith and reason. For Scholastic theology the scientific character of theology consists in its systematization, hence today we refer to the discipline as Systematic Theology. Heidegger in 1927, according to Gadamer (1981:203), sees theology thus:

> Theology is a positive discipline since it deals with a certain being, namely with Christianness. Theology is designated as the conceptual explanation of faith, and

indeed because of this it stands nearer to chemistry or biology than to philosophy. Unfortunately, after the Council of Trent (1545) theology became the servant of orthodoxy ignoring orthopraxy. Lonergan (1979) has described this aberration in systematic theology as theological positivism. The radical change in orientation, unfortunately, did not come until Vatican II. Thus Karl Marx's (1818-1883) critique was well deserved: "Philosophers have only interpreted the world, in various ways; the point, however, is to change it." The twentieth century developments in theology, such as liberation theology in Latin America, political theology in Germany and critical theology in Canada sought to apply the principle of critique to theology, so that theology itself can become an instrument to critique society.

The idea of critique itself finds its roots in the religious upheavals of the sixteenth century. It was used by both Catholic humanists and the Reformers as the art of informed judgment:

> Catholics might use philological methods in seeking to demonstrate the necessity of Church tradition, and Protestants might use the same in supporting the primacy of Scripture. (Connerton, 1976,18).

A dichotomy existed between reason and revelation: one side gloried in Aristotelian logic, the other side called reason a whore. It was an age of extremes. By the time of Bayle's **Dictionnaire historique et critique** in 1697 the concept of reason and critique were indivisible. It was essentially an activity of reason (ibid.,18) independent of both Church and Scripture (Connerton, 1976:16). By the time of Kant's publication of **Critique of Pure Reason** in 1781, the process of critique had acquired public force (ibid.,16). The notion of critique went from Peter Bayle (1647-1706) to Voltaire (1694-1778) to Denis Diderot (1713-1784) and Jean d'Alembert (1717-1783) to Condorcet (1743-1794), to the new moral authority in France: the public.

Critique acquired a negative connotation: it was a principle of destruction and not of edification. It is committed to the task of seeking truth which has not yet been established; it yields truth indirectly, not directly: truth is reached through the destruction of appearances. In Bayle's notion of critical activity there is a presupposition of equality among all participants, and that truth is attained, not through the illumination of human understanding by inherited traditions, but rather through the medium of communicative struggle (Connerton, 1976:19). In the Greek and Thomistic sense free communication can only occur among free and equal participants; this is rarely the case in a society of politics, authority and class distinctions. In speaking to superiors, even in present day society, inferiors tend to weigh their words and consider the risk in speaking what they see to be the truth. This brings into question the notion of ecclesial authority, for as Küng notes:

> The early rationalist criticism of religion in the eighteenth century, the classical criticism of religion in the nineteenth and early twentieth centuries, and now recent criticism have one thing in common: rejection of religion as a whole is connected with rejection of institutionalized religion, rejection of Christianity with Christendom, rejection of God with rejection of the Church. This was already true of La Mettrie and Holbach; it was true especially of Feuerbach, Marx and Freud. And this precisely is true also of present-day criticisms of religion, also - for instance - of Adorno, Horkheimer, and Hans Albert (Küng, 1980: 324).

Küng further points out that Horkheimer's criticism of the institutional church is not a criticism of the person of Jesus Christ. "Anyone who does not see from the Gospel that Jesus died in opposition to his modern representatives is unable to read." This is a strong indictment which must be taken seriously if a correcting curriculum orientation is to be considered.

In view of the above we must ask whether we should look at the ancient texts of Scripture with a view to the present problems, or should we read Scripture in an historical fashion as a computer data bank? If we claim to read all old documents in a neutral way, can we actually ignore the present? Schillebeeckx (1981:100) suggests that consciously or unconsciously people look at historical documents in the light of present-day questions, suppositions and hypothesis. What is the orientation of the theologian, the people among whom he finds himself, and the institutions which socialize him? The critical problem is to put our views to the test by history and not simply to use history to confirm our views. Contemporary views can be legitimated unconsciously because the views play an unstated and uncontrolled role in the reading of the text. We always view the past from within the present, for as Vidales notes:

> When a history-minded theology speaks, it speaks as a commitment and critical

> theology. So it is not simply a task of recovering tradition and framing authority in its proper dimensions; theology must also conduct a hermeneutic process regarding the past from within the context of the present, ever remaining open to the future as it does so (Vidales, 1979:36).

Theologians turn into theory, in a critical way, what is presented in the effective practice of the faith community (Schillebeeckx, 1981: 100). Thus by nature theologians are latecomers in respect to the practice which precedes them, but they become extremely necessary and irreplaceable in rationally demonstrating whether a practice is **secundum scripturas** (according to Scripture). Thus theologians can defend the **status quo** in orthopraxy, or they can challenge it. The intensity of the faith of the community does not validate orthopraxy, because that would also validate naziism and fascism. The theologian must come to a critical understanding of what is the orientation of praxis in the faith community.

But the further question may be posed: is the theologian bound in loyalty to the *grass-roots* and/or the authority of the faith community, or is the theologian the *loyal opposition*, or both? As Gregory Baum (1975:193) has pointed out, to believe means to share with others in the symbols of God and to define one's life orientation out of these. A religious faith is a trusting acknowledgement of a divine mystery operative in human history. This acknowledgement depends on an orientation with which we mediate the world and open ourselves to the religious experiences of the past. Furthermore, the interests, approaches and assumptions with which we view our lives cannot be changed by an act of the will (ibid.).

Theologians share with the rest of the community an inherited language with an inherent meaning and orientation[66]. This language molds and orients the community. Thus we might encounter a person with no belief in God being totally caught up in the religious culture of the faith community. Baum points out that religious practice has a profound structural orientation on people's lives far beyond the range of the theological virtues of faith, hope, and charity. This can have both a positive and negative effect on our society.

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[66] This theory, as noted before, has been developed by Benjamin Whorf. See Carroll in the bibliography.

Critical theology attempts to bring to light the hidden human consequences of doctrine, to raise the consciousness of the believing community in this regard, and to find a manner of proclaiming the faith of the community that has structural consequences **secundum scripturas** (Baum, 1975: 195). Critical theology is the submission of the structural consequences of doctrine to the revealed norm of the Gospel (ibid.,196). For instance, the plurality of religious expression in Western culture and the subsequent individualistic and privatistic interpretation of the Christian religion has legitimated and promoted the atomization of the social order and an economic system of each man for himself. It is the task of critical theology to deprivatize the inherited religion.

The symbol constructs inherent in religious language have, therefore, hidden political implications. This has led the German theologians, following John Baptiste Metz, to refer to this theological orientation as political theology. Metz defined political theology as "a critical corrective of contemporary theology's tendency to concentrate on the private individual, and at the same time to formulate the eschatological message in circumstances of our present society" (Metz,1969:2). It is the common opinion of exegetes that the Gospel message is both personal and social; critical theology counters the privatization of the Gospel with an effort to regain its double dimension of personal-and-social, and thereby it becomes political.

Critical theology not only critiques our personal lives but also the various institutions comprising our society, be they political, economic, educational, or ecclesiastical. Critical theology critiques our interests, approaches and assumptions; it critiques our orientation. When we see this in the light of the Gospel **metanoia**, a call to conversion, we must admit that evil is rooted both in the individual and in society, and that this evil can only be overcome when change occurs in both dimensions: the self and society. Thus Baum (1975: 209) points out that the stress on Jesus as personal saviour is linked to the defence of the political **status quo**. Individualistic and privatistic religion legitimates the individualism of our economic system, and while the message is presented as nonpolitical, it has significant political consequences. A privatistic understanding of conversion and grace implicitly legitimates the individualism of the dominant political and economic institutions.

Baum (1975: 197) illustrates the concept of critical theology with the notion of sin. He points out that in the Scriptures there is a twofold language about sin: personal sin knowingly and freely chosen, and social sin accompanied by collective blindness. An example would be the dumping of industrial waste and raw sewage in a river with the result that the people living down stream do not have clean drinking water. The same can be said about not returning library books so that others cannot use them. It is a lack of sensitivity to the genuine needs of others. Another example of social sin would be the low price paid to third world countries for their raw materials.

Peter de Rosa (1962) interprets the scriptural phrase "the sin of the world" as the structures of evil, built into society, which wound people, distort their inclinations, and prompts them to do evil things. Baum (1975: 199) referring to Marx states that institutions create consciousness and that the injustices embedded in the orientations of these institutions falsify the awareness of the children socialized in them.

Social sin is a deliberate sin by one or several people damaging the common good. Baum (201) sets up four stages:

1. Stage one is the injustices and dehumanizing trends built into the various institutions -- social, political, economic, religious, and others -- which embody people's collective lives. Authoritarianism would be an example of this.
2. Stage two is made up of the cultural and religious symbols, operative in the imagination and fostered by society, that legitimate and reinforce the unjust institutions and thus intensify the harm done to a growing number of people. Such symbol systems have been called ideologies, and an example of such a negative ideology would be the privatization[67] of sin.
3. Stage three is the false consciousness created by these institutions and the ideologies through which people involve themselves collectively in destructive action as if they were

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[67] For a further insight into the privatization of sin, see "American Culture and Religious Ethics" in **An American Strategic Theology**, by John A. Coleman, 1982

doing the right thing. Baum gives as examples the achievement orientation of the dominant culture, its individualistic and competitive spirit, and the arrogant collective self understanding with its implicit racism.

4. Stage four is the collective decisions, generated by false consciousness, which increase and intensify the power of the dehumanizing trend. These decisions appear as if they are made by free choice but in fact are only the natural consequences of unjust institutions and false consciousness.

In the 1974 **Labour Day Message** of the Canadian bishops we read:

> The market is designed primarily to make profits, not to feed people. The supply and distribution of food is determined mainly by effective demand, not by human need. Effective demand is usually defined in terms of ability to pay. Food supplies are often controlled in such a way as to drive up prices on the market.

The very raising of the foregoing questions can be regarded by the dominant culture as subversive and disloyal, and were it not for the moral authority of the bishops pressure would be applied to retract.

What about the authority of the bishops in secular matters? When we note that the ceremonial and palace etiquette belonging to the Roman/Byzantine imperial court was transferred to the bishops and other clergy and thus made its way into the liturgy (Klauser, 1965:33) we start to understand why authoritarianism has been a major problem in the church and the cause of much of the bitter tension between Church and State in European history. In 318 the Emperor Constantine persuaded the bishops to accept jurisdiction in civil proceedings. With few exceptions, they affected the insignia and privilege of the highest functionaries of the palace [61]. Klauser (ibid.35) argues that with the fall of the empire the original insignia and privileges underwent a radical transformation taking on a religious significance. This is not totally correct since throughout history we see bishops strongly interfering in secular affairs, and this was not just true of the Prince/Bishops of the Austrian Empire. The older sees in Canada still have episcopal palaces.

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[61] Among those who refused were Hilary of Poitiers, Martin of Tours, Fulgentius of Ruspe, and Augustine of Hippo. They were opposing the caesaro-papism of the emperor.

The power of the priest and the bishop is enhanced, not because of ceremonial insignia, but because the bishop and priest effect the rite of passage; they admit a person to the Church through Baptism, validate a Marriage, and officiate at the farewell of a person from this life to the next.

But as Baum (1975: 206) points out, if sin is presented as those acts and attitudes that undermine the values and authority of the dominant group, then the support of the present social order becomes a duty of religion. Similarly, any critiquing of the institutionalized church can be interpreted as disloyal and a sin against religion. But as we discover the inseparability of the personal-and-social in human action, we come to realize that we must subject a church's corporate life to a systematic and principled critique so that it can proclaim its message with priorities.

Max Horkheimer (1972:252) sums up a discussion on critical theory by writing, "A philosophy that thinks to find peace within itself, in any kind of truth whatever, has therefore nothing to do with critical theory." This might appear very cynical and pessimistic until we realize that critical theory has gone beyond the preoccupation of the catharsis of the German nation-state and has been mellowed by the English-speaking writers. One of Christian theology's root metaphors is that we are "a pilgrim people striving toward the perfection of God's kingdom." The notion of "pilgrim" implies that we have been moving the course of history, that we are a people with a history, with a story. Also implied in the "striving towards the perfection of God's kingdom" is that we are not yet perfect, and that we have failed in the past. As we ponder the history of humanity, we see that it is a record of mankind's failures and triumphs. Religious education must deal with that record, that history, so that the mistakes of the past may be corrected and not repeated, so that the triumphs might be built upon. The participants in religious education, it seems to me, will thus be empowered to become more human.

IV. IDENTIFYING THE HISTORICAL ROOTEDNESS OF CURRICULUM ORIENTATIONS IN CURRENT RELIGIOUS EDUCATION PROGRAMS

Curriculum orientation with its embedded interests, assumptions and approaches is, as we have seen in Chapter II, a social act conditioned by a particular ideology emerging from the experienced story of the people. As noted in the previous chapter, any attempt to reflect critically on current curriculum orientations must acknowledge, not only the anamnestic quality of the embedded theological ideology, but also how this remembering is conditioned by the legitimation of the knowledge of the age: the interests, the assumptions and the approaches to life. This chapter attempts to survey the story of Catholic religious education from the time of Christ to the present, thereby giving a grounding to the anamnestic quality found in current religious education curriculum orientations in Canada. This remembering of such a long past is brought to manageable proportions by dealing selectively with the material. By painting this history in broad strokes I intend to let the orientation of the age emerge. By selectively drawing attention to the **Didache**, Clement of Alexandria, and Augustine, I attempt to highlight a dominant orientation of the early age. The early age laid a foundation for the Middle Ages. I discuss monasticism and its impact, as well as the major paradigmatic shift into the present age.

The story is often polemical. This is necessary to gain an insight into the defensive *wall of truth* found in certain current curriculum orientations. I am particularly interested in disclosing the immediately antecedent age. The early age is more obscure and less important to current education curriculum orientation. Yet, it has value for our story.

A. IDENTIFYING CURRICULUM ORIENTATIONS IN RELIGIOUS EDUCATION PROGRAMS IN THE EUROPEAN ANTECEDENT

Thought, to be communicated, must be expressed in some sense-perceptible form[69]. Whatever the orientation, the interests, approaches and assumptions to be communicated must be so formulated and directed as to be understood by the person for whom it is intended. The form and content of the thoughts expressed must be determined in a significant degree by the capacity of the hearer to receive them. Material, in an educational sense, must be graded to the level of the students, but even the most strenuous and well-intended efforts are not always guaranteed success[70].

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[69] An excellent study on the ways of human understanding is Bernard Lonergan's **Insight**.

After Pentecost, the Christian community was immediately faced with the problem of how to preserve and communicate the teachings of Jesus the Christ. By initial necessity, then, the task of religious education was taken up by the Apostolic College[71]. The first Christians taught within the structures of Judaism in the porticos of the Temple and in the synagogues. Their pedagogical orientation was that of Judaism; they assumed themselves to be Jews. As the strain between "the Way"[72] and the synagogue increased to the point of severance because of their interests to "proclaim Jesus as Lord", the new community found it necessary to develop separate, though parallel, educational structures. Bernard Cooke (1976: 225) reminds us that the approach to teaching as a ministry of the word in the New Testament goes beyond a simple and summary act of proclaiming. The term denominates that ensuing process of extending the believers' understanding of the faith they have embraced. It adds further information, more detailed instruction, and lengthier explanations. While the distinction between the ministry of teacher and bishop is made in the New Testament, I Timothy 3:2, listing the qualifications necessary for episcopal office, states that the bishop must *be a good teacher*. A teacher was integral to the community.

The early Christian community developed a unique Christian orientation[73]. Their interests, approaches and assumptions reflected the unique experience and story of the

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[70] I am indebted in this survey to the doctoral dissertation of Charles J. Carmody as cited in the bibliography. He listed the materials in use in the U.S.A. from 1784 to 1930.

[71] For an historical survey and theological reflection on the formation of community, the use of Scripture, service, authority, and sacraments from the time of Christ to the present see the monumental work by Bernard Cooke, **Ministry to Word and Sacrament**, 1976

[72] cf. Acts 9:2; 18:26; 19:9, 23; 22:14, 22.

[73] For a deeper insight see "Proclamation and Teaching in the Primitive Church" by John L. McKenzie, in **Living Light**, 1 (No. 2, Summer, 1964), pp. 118-36.

Christ-event. At first they were but a small group hunted and persecuted, but by the end of the Patristic era their orientation had permeated the ancient world. The clash of orientations is dramatically illustrated in the writings of the Church Fathers, the study of which has become known as Patrology. In this section I shall briefly delineate the development of Christian religious education beginning with the Apostolic Era.

1. During the Apostolic Era

In the psalter of the Common of the Apostles we read: "through all the earth their voices resound" (Ps. 19:5). The word "catechize" is derived from the Greek word meaning "to resound" or "to sound forth". In time technical terms were derived from this word: "catechesis", means the teaching; "catechist", the teacher; "catechumen", the taught; "catechism", the book containing the teaching. In the Apostolic Era this teaching (catechesis) was designed mainly for adults.

A man's book was his memory and therefore Jesus, like other Rabbis, used parables with memorization techniques as a teaching approach. His interests were to present the people with some elementary notion about supernatural salvation and the Kingdom (Stanley, 1956). This was well suited to an oral culture; the people could identify with the imagery of the Kingdom and the wedding feast. Abstract thought was avoided in favour of concrete words and phrases (Russell, 1944:323).

After the Council of Jerusalem (49-50) written accounts describing Jesus as Lord (2 Cor., 4:5) appeared. Yet the Gospel continued to be the spoken message of Christ: the Scriptures were *proclaimed* to the assembly. The word **"evangelium"** refers specifically to the good news[74]. The written **evangelium** grew out of the oral catechesis when it became necessary to preserve the story and experience of Christ. The public proclamation of these Scriptures with a commentary (sermon, homily) is still central to any liturgical celebration. This catechesis is always theocentric and Christocentric (Grasso, 1960). This public instruction delivered to adults and children indiscriminately during a eucharistic liturgy is the oldest approach in religious education (Sloyan, 1983: 111); and, according to current studies (Greeley et al., 1981), it is considered of prime importance to young Catholics today between the ages of 14 and 29.

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[74] This dissertation does not deal specifically with the the complexities of the New Testatment. For a critical analysis see **The Anchor Bible**, Doubleday & Co.

The interests of the Apostles was to proclain Jesus and this they did from within the assumptions of their culture; their approach was to continue the educational traditions in which they themselves had been raised; their activity was informal and centred around preaching and worship. Their interests were to share with others their great experience. They were like runners after a tough race enthusiastically wishing to share their experience; the Apostles (Acts, 2ff) were *filled with the Spirit* and enthusiastically[75] wished to share their experience. They valued their Christ-experience and assumed that through their enthusiastic preaching they could share the good news. After the initial Apostolic period a more formalized pedagogical orientation developed, namely, the catechumenate was a more formal way of introducing the neophyte into the life-style of a Christian. Before the formal structure of the catechumenate came into existence, there is evidence of another approach which we should consider first.

2. During the Patristic Era

A study of the writings of the early Church Fathers gives great insight into the religious education orientation of the Patristic period during which the catechumenate flourished[76]. In this section I shall deal with the **Didache**, the catechumenate and the credal formulas, the catechetical school of Alexandria, and St. Augustine in order to give an insight into the shift in the religious education orientation of this formational period of Christianity.

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[75] The Greek **enthousiazein** means to be inspired, to be possessed by a god; en, in + theos, god.

[76] For a detailed analysis see "Religious Education: From Early Christianity to Mediæval Times" by Gerard S. Sloyan. This 1958 lengthy essay has been reprinted in **Source Book for Modern Catechetics**, edited by Michael Warren, 1983.

a. In the Didache

The desire to integrate the neophyte totally into the "new way" of living was not new to the patristic period. **The Didache**, or **The Teaching of the Twelve Apostles**, appears to be the earliest non-canonical book of instruction. It appears to fit between the testamental literature and the patristic literature. It is usually dated between 60 and 90 A.D., although some date it as late as the end of the second century. Bettenson (1978:6), reviewing the critical scholarship on the **Didache**, remarks that there is a general tendency to regard the treatise as an archaizing work of the later second century. He suggests that it reflects conditions at Antioch.

What is valuable in this document for this present study is its curriculum orientation and widespread use, not the theological problems it raises. Jurgens (1970:1) notes that complete texts are available in Greek and Georgian, and fragments in Latin, Coptic, Ethiopic, and Syriac. He suggests that it is originally a Jewish **Grundschrift**[77], possibly of Essene origin, intended for the instruction of Gentile proselytes to Judaism. He suggests that between 140 and 160 A.D. this document found its way into Christian circles, sections were added, and it became an instrument for the instruction of catechumens. In spite of its date and origin there is every reason to assume it is a faithful mirror of the apostolic teaching approach.

In examining the program, there is no professedly dogmatic instruction but only Christian morality, an outline of liturgical conduct, and some indications of authority and ministry in the early Church (Sloyan, 1983: 111). The program deals with two main topics: the event of God's saving revelation in Jesus, and "the way" of life that flows from this event. **The Didache** begins (1.1) with a perceptive discussion on the great commandment: *love God and love your neighbor as yourself.* The second (2.2) section is more explicit in its precepts:

> You shall not commit murder. You shall not commit adultery. You shall not seduce boys. You shall not commit fornication. You shall not steal. You shall not practice magic. You shall not use potions. You shall not procure abortion, nor destroy a new born child. You shall not covet your neighbor's goods. (3.0) You shall not perjure yourself. You shall not bear false witness. You shall not speak evil. You shall not bear malice.

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[77] The original **Grundschrift** is known as **The Two Ways**, from its opening sentence; it consists of the first part of the **Didache**, exclusive of several additions.

Section 4.14 speaks of Confession. Section 7.0 instructs in the method of Baptism. Section 8.2 gives the Lord's Prayer including the doxology. Sections 9 and 10 speak about the Eucharist[71]. At the end of this eucharistic prayer is the eschatological **Marana tha**, Come thou, Our Lord, the slogan of today's charismatic movement (I Cor., 16: 22). By today's standards the text is far from complete. Fragments of texts give a powerful insight into a liturgical orientation which sought to permeate the entire being of the adherent. Thus we note that at the beginning of Christianity, religion already gave an orientation to culture even as culture was later to give an orientation to religious education curriculum.

Section 11 speaks of a problem which in today's colloquial slang would be referred to as "religious rip-off artists", alleged prophets who "speak in the spirit" for gain. Teachers are given high praise and should be paid for their services.

As Kleist (1948: 15) points out, "the early catechist was, therefore, not merely content with the cataloguing of vices and virtues, but aimed from the start at fostering in the new members a spirituality unknown to them before." To this, Carter (1961) adds that the **Didache** approach is not a summation of Christian doctrine, but that its interest is to indicate how a Christian life is to be lived. It was the intent of the Christian community to incorporate the neophyte into its values and ways of doing religion. It was assumed that acting in a moral and liturgical sense led to God. This was premised on the sayings of Jesus; it was a total orientation toward Jesus.

In summary, **The Didache** describes a liturgical and educational orientation. The interests, approaches and assumptions were to introduce the candidate to the way of doing the new religion. By the second century the liturgical setting was not the only teaching orientation: a more systematic approach to religious education came about as is seen by the rise of catechetical schools.

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[71] Scholarship is divided over whether these are eucharistic prayers or an agape. Nevertheless, this is a major liturgical source document to such liturgists as Bouyer (1968), Jungmann (1976), Dix (1945), and Beckwith (1978) in **The Study of Liturgy**.

b. In the Catechumenate

The catechumenate as an organized program introducing the new convert to a Christian way of life came into existence by the end of the second century. It was designed for the formation of adults prior to their reception of Baptism. Its interests were moral formation and instruction. Eventually a systematic instructional program evolved; however, its main features, as in the Apostolic period, were still in a liturgical context and setting. The orientation had changed from an enthusiastic sharing to a systematic introduction which encompassed the entire lived experience. Thus we see the further development of the credal formulations already found in I Cor. 8:6; 12:3; 15:3-7; also Rom. 1:30-4; 10:9; also in I Tim. 3:16; Phil. 2:6-11; Acts 2:36; II Cor. 13:14.

Eventually the interests, approaches and assumptions of the new religious community in introducing its new members had become structured. Statements of faith had been defined by the various ecumenical councils. By the end of the second century the name "Catholic" was adopted to designate a faith shared with faith communities in other towns and cities. It was assumed that this unified orientation would be achieved through the enunciation of shared statements of faith, or credal formulations. The story of the Christ-experience as written in the canon of Scripture was augmented by dogmatic statements; these dogmatic statements were later to become the catechisms and **libelli**.

The early creeds, or symbols of faith, were the summarized truths of the Christian Faith and together with the Lord's Prayer formed the earliest catechism, or corpus of dogmatic knowledge. The Apostle's Creed, as we know it today, is the enumeration of the last Scrutiny before Baptism of the early church. From these rather simple dogmatic statements of faith of the early church, soon volumes were written explaining these statements. Thus the credal formulations were augmented by the writings of those scholars who are known in history as the Church Fathers.[79]

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[79] There are several translations of their writings available in English. These are the more recent: **Ancient Christian Writers**, ed. by Johannes Quasten in 40 vols., Westminster, Maryland: Newman Press, 1957; **Fathers of the Church**, ed. by Roy Deferrari, Washington: Catholic University of America Press, 1962; **The Nicene And**

Some of the great authors of this early period who deserve mention are: Clement of Rome (**ca.** 80 A.D.); Ignatius of Antioch (d. 110 A.D.); Polycarp of Smyrna (69-156); Justin Martyr (100-165); Tertullian (155-250); Origen (185-254), and Irenaeus (140-202). Irenaeus, for example, formulates a creed on three basic articles:

1. God the Father and the work of creation.
2. God the Son and the work of reconciliation.
3. God the Holy Spirit and the work of the renewal of man.

St Hippolytus of Rome (d. 235 A.D.), a rigorist whose interests were for a return to the *good old days*, wrote following the Gnostic period and gave us a valuable insight into current practice. His **The Apostolic Tradition** (215 A.D.) gives us the approach of this religious education orientation, if not the content:

1. A person had to be recommended to the bishop by one already a Catholic.
2. The person was questioned as to the sincerity of intention, his life was scrutinized, and then he was admitted to candidacy.
3. During the subsequent three years the candidate was introduced to Scripture and moral practices.
4. After three years the candidate was scrutinized again. The "Great Scrutiny" normally took place on the Wednesday after the fourth Sunday of Lent.
5. Then the **electi**, those to be baptized at the Easter Vigil, were accepted for instruction in the truths of the faith, specifically Christian.

One thing that is clearly evident in the religious education of the patristic period is the extensive use of Scripture and liturgy to explicate doctrine. The catechumens were totally incorporated into the "new way" of life; their knowledge of Christ and their moral life were evaluated intensively before they were admitted to Baptism. Through this long process the catechumenate was intended to enculturate the catechumens totally. Here we see a further development of the education orientation observed in **The Didache**, which describes an

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[79](cont'd) **Post Nicene Fathers**, ed. by Philip Schaff, Grand Rapids, Michigan: Wm Eerdman Publishing, 1956.

initiation procedure.

c. In the Catechetical School of Alexandria

Clement of Alexandria (150-216 A.D.) succeeded his teacher, Pantaenus, the founder of the privately conducted school in Alexandria in 180 A.D. Clement's career as an instructor in doctrine is marked by the transition within his lifetime from an earlier, simpler catechetic approach to a more complex theological one (Sloyan, 1983: 113). The interests of the curriculum orientation of his school were to make Christian beliefs intelligible to those trained within the Greek educational curriculum, assuming that those who accepted the Christian faith might then be able to witness effectively within the Hellenistic culture. His approach, therefore, was to focus on the re-oriention of the student's personal life in accordance with the Christian Gospels; this, accordingly, permitted the program to be involved in social issues and economics (cf. **The Discourse Concerning the Salvation of Rich Men**). This prepared the way for the curriculum of the catechetical school under Origen which became the basis of the mediæval quadrivium and trivium, i.e., the liberal arts.

Clement's curriculum approach is governed by the pattern of simple yet complex unity; and his accounts of God, goodness, and truth are expressed in these terms. While God cannot be known, the Son, or the Logos, is wisdom, knowledge and truth. As a middle Platonist, he is able to synthesize and bring everything to God.

The **Paidagogos**, or **The Tutor** in English, was written before 202 A.D.; in it Clement provides valuable insight into his pedagogical orientation. He pictures Christ as an educator, a molder of character of those entrusted to him. He gives detailed instruction for Christian behavior. The Tutor trains students in moral improvement; the teacher instructs students in intellectual and spiritual goals so that they might comprehend Scripture.

Clement assumes knowledge to be growth in Christ, awareness of God's universal presence, and union with Him in love. Truth comes from God and is preserved in the Church. He has the Platonic emphasis on self-knowledge, and a conviction that ignorance is evil while knowledge is virtue. Virtue comes from discipline and the pursuit of goodness. He uses the Aristotelian notion of virtue as the total fulfilment. From his Stoic background he explains ethics to be what is in accord with reason and nature. Thus he achieves a synthesis between philosophy and Christianity. This was the beginning of the rationalization of the new religion which was further developed in the writings of Augustine (354-430). The great contribution Clement made to religious education was that he saw Christ as revealer and ruler of hearts: the Church must proclaim (**kerýssein**) a rule of divine love, and elucidate (**didáskein**) the terms of life (Sloyan, 1983: 113). Here we see the beginning of a separation between preaching and schooling.

In summary, we see that the interests of Clement and others were to work out a systematic program of studies. The early church was mainly concerned with adults, but Clement was primarily an educator of young people. In a desire to give a total education he supplanted the state schools with his private academy. Clement's intellectualization of religion had a great influence on the great synthesizer of the patristic period, Augustine, who, through his definitive writings, has influenced Christianity and Western civilization to this day.

d. In St. Augustine

The major catechetical works of the fourth century are **The Great Catechism** (383 A.D.) by Gregory of Nyssa (335-394), and **Christian Instruction** and the famous **De Catechizandis Rudibus** (**ca.** 400 A.D.) by Bishop Augustine of Hippo (354-430). Augustine's **Christian Instruction** is in four books, written between 397 and 426 A.D. In this work he lists the books[10] of the Septuagint as well as the Christian Scriptures as they are known to us today.

Before his conversion to Catholicism, Augustine had been a professor of rhetoric. Later, as a bishop, he had the rank of the highest official of the Byzantine court. His scholarship was highly respected as we can see from the influence his thinking has had on Western civilization.

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[10] The Reformers in the sixteenth century reduced these 72 books of Scripture to 66; Catholics still adhere to the Augustinian enumeration.

In a critical work on Augustine by the Oxford scholar Peter Brown, we see that Augustine's interests were to bring to Christianity the respectability of Roman scholarship and culture:

> By 385 Augustine will be a professor of rhetoric in Milan; he will be in a position to toy with the prospect of a rich heiress and a provincial governorship (Brown, 1967: 21).

Augustine's assumptions of the aristocratic Roman world gave him different interests and approaches than the other great writers of the patristic period; he was an *insider* transforming an ancient civilization with Christianity. Brown goes on to say:

> Behind the single biography of Augustine we can also glimpse this 'collective biography' -- the destinies of a remarkable group of young men determined to escape the inertia of a small African town. Many such friends were to stick together throughout their lives; the clique of earnest students was to become, in their middle age, a formidable group of bishops, controlling the destinies of the Catholic church in Africa. Dulcissimus concivis: "my dearest friend, a fellow townsman", this phrase, used by Augustine as a bishop, will carry the ancient language of Roman public life into the new world of the Catholic hierarchy (Brown, 1967: 24).

It was assumed that the ancient language of Roman life, with all its hidden baggage, would carry the Church into a new age.

Deogratias, a deacon of the church of Carthage, had asked Augustine for something that would be useful in instructing candidates in the catechumenate. **Rudimentary Catechesis** was his response. He deals with curriculum interests, assumptions and approaches. Augustine suggests how best to deal with the supercilious, the half-educated, the weary, and the bored. His curriculum approach may be summarized under three headings:

1. The Biblical *narrative* which is in a continuous serial, is the story of God's relationship to his people.
2. The *exposition or instruction* in doctrine which is drawn from and imparted by the great events in the Bible and in Church history.
3. The *practical application* in which the truths explained in the narrative are to be assimilated.

The key elements are the introduction to the narrative, the exposition of the narrative, and the application of the content. The intent is to give meaning to life and to show what God has done. Commenting on this, Sloyan writes:

> An important cue for modern catechetics lies here. St. Augustine is making Christianity attractive by means of an interpretation of a Bible which the [student] will spend a whole subsequent lifetime growing familiar with in liturgical worship. His plan is effective only because there is a full-scale exposition from the sacred books in prospect. Otherwise the Bible becomes a tantalizing conundrum without historical context or literal sense of its own. He uses the Scripture narratives in his initial instruction to whet spiritual appetites, but the technique is valid only so long as the appetite has a chance of being later satisfied. Otherwise the candidate will receive nothing but an incomplete and garbled ladling out of biblical information (Sloyan, 1983: 122).

His survey from creation to eschatology, or the last four things, has become the classical way of introducing a person to the Christian way of life. Augustine assumed that all Scripture written before Christ was to foretell his coming, and all subsequent writing was to reveal Christ and counsel love. "Therefore, in the Old Testament the New is concealed, and in the New the Old is revealed (Sloyan, 1982: 121)." The historical-narrative-scriptural orientation was assumed to lead the student from faith to hope, and from hope to love. It gave the students a sense of identity and loyalty to the story of their relationship with God. This story gave them meaning. A value structure rather than an obligation structure is very much in evidence. The person who loves God avoids sin, not so much out of fear of punishment, as from the prospect of losing the love relationship with God. God's love for us is seen in the sacraments through which he shares with us life by grace. Our response to his love is made through living a virtuous life in accordance with the commandments.

In summary, the aristocratic lived-world of Augustine gave him the opportunity to give a scholarly foundation to Christianity. As a former professor of rhetoric, and later a bishop, he was very influential through his ability to use language well. He laid a firm conceptual base for a world that was about to change. The fall of the Roman Empire is often seen as the beginning of the Christian era. Augustine, as a theoretician, had laid the foundation for the future orientation of Western Christendom, and, thus, was to influence the future of religious education and schooling for the next millenium.

3. During the Decline of the Roman Empire and the Conversion of the West

Religious education, along with the rest of the civilized world, underwent a shift in orientation in the fifth century starting with the baptism of Clovis (481-511) and the conversion of the Frankish Empire. The apostolic activity in the West of men like Saints Patrick (385-461), Columban (540-615), Eligius (Eloi) (590-660), Willibrord (658-739) and Boniface (680-754) required a recasting of the whole concept of religious education during the fifth through eighth century (Sloyan, 1983: 124). The Teutonic conversion, however, introduced a new environment; the Germans lacked a pre-existing civilization comparable with the Græco-Roman which was in a state of deterioration (Eberhardt, 1961: 311). It was through the Church, therefore, that the Northern peoples were introduced to a *Christianized* Græco-Roman culture. With these mass conversions and the introduction of the common practice of infant Baptism, the emphasis in catechetics shifts from pre-Baptismal to post-Baptismal instruction, from the catechumenate back to the sermon at liturgical celebrations. The education of adult converts was left to the Christian community and priests. As Sloyan (1983: 120) points out, in this early period of history it was the obligation of parents rather than schools to instruct their children in the faith.

The fall of the Roman Empire may be seen as the beginning of Christendom. We see the beginning in public life of gospel interests, as well as assumptions about life and approaches to life inspired by the Christ event. The rise of cathedral, monastic and parish schools of this era greatly influenced the next millenium. The Church acquired a dominant role in society and assumed responsibility for all education. Parishes received endowments of land to finance this function. One of the most influential institutions to effect this change was the monastery.

4. During the Monastic Period

Monasteries were to influence the orientation of western civilization greatly, not only in terms of architecture, agriculture, the fine arts and the practical sciences, but also in terms of liturgy and education; the monastic libraries were instrumental in preserving the classic literature of Greek and Latin antiquity. The ancient Eastern anchoritic and cenobitic life-style with its Christocentric orientation[11] was to transform Western civilization. The monasteries with their abbot became the leaven of a new society. In the monastic rule was embedded the interests, assumptions and approaches to a Christian life thereby giving a distinct orientation to knowledge and society. Through the monks who lived this rule the Christian orientation permeated society; although at times misdirected, the ideal of the monk became the ideal of the people.

In discussing the duties of the Abbot, the prologue (Prol. 45) to the Rule of St. Benedict describes the Abbot as a **doctor** and **magister**. St. Benedict (**ca**.480-543) founded the Benedictine Order (O.S.B.) at Monte Casino in 529 A.D. The monastery is referred to as a **schola**; originally the term designated a place, a room, a hall, a meeting place in which a group of people assembled for a common purpose and common concern. In monastic use of the term, **schola** could also designate the group, and thus it came to mean an assembly of people gathered for a common concern as in **schola cantorum**. Thus it has a wider meaning than today's concept of *formal education* (Fry, 1981:365).

In the **Regula Benedicti**, **schola** meant both an institution and a human grouping in which the participants learned how to do things, to follow *a way of life*. In the ancient world, and especially in Semitic culture, skills were usually handed down from father to son; hence, apprenticeship to a master was conceived as of a father-son relationship. The monastic approach reflects this not only in its father analogy, but also in its stress on imitation as the primary approach to learning. In modern monastic spirituality the term "formation" rather than "teaching" is preferred. The abbot, like a father, is not to communicate knowledge, but wisdom (Fry, 1981: 366).

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[11] For an insight into monastic spirituality see **The Continuing quest for God, Monastic Spirituality in Tradition and Transition**, ed. by William Skudlarek, O.S.B., 1982. Or, **A History of Christian Spirituality**, 3 vols., by Louis Bouyer et al., 1963.

Education, as assumed by the monastic rule, not only encompassed learning to read, write, translate, add and subtract but the novices' formation also included the less tangible sphere of attitudes, outlook, moral standards, sense of values, vision of reality, neatness, politeness, respect for authority, sensitivity for others, honesty, reliability, etc. As is the case in any family today, it affected all aspects of human development: intellectual, volitional, emotional, physical, moral, and religious (ibid., 366). This initiation into the new life-style used a praxiological approach.

Whether we look at the sixth century **Regula Benedicti**, or the older eastern **Regula Magistri**, or the ancient cenobitic tradition of Egypt, the central focus was always Scripture. The whole orientation of monastic culture was built on its study and assimilation (ibid., 467). The **Divine Office (breviary)** was central to monastic life. Its Scriptural readings, patristic readings, poetry, and music when celebrated in choir, influenced the life and civilization of Western Europe for centuries.

In summary, the monastic period of European history gave an orientation to Western civilization by firmly embedding Christian interests, approaches and assumptions in every facet of life. But while Christendom was facing the challenges from outside, it failed to keep in touch with its own internal reality. Unfortunately monasticism often gave the impression that it was the only orientation worthwhile. The root cause of much of the later divisive polemic may be found in the lax attitude of some of the institutional leaders. It is important, therefore, to look at the educational institutions which gave an orientation during the Middle Ages which formed the taken-for-granted assumptions and approaches of later Western civilization.

5. During the Middle Ages

In the polemic of the post-Reformation period it has been said that there was no schooling prior to the sixteenth century; this might be true, in spite of the following survey[12].

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[12] This issue is discussed in some detail by Josef A. Jungmann in an article "Religious Education in Late Medieval Times" published in Sloyan's edited book

Evidence from various national and provincial Councils told priests to instruct their people in the doctrines of the faith, especially the Creed and the Lord's Prayer. In spite of the constant directives to establish schools and a formal approach to education, the Sunday sermon appears to have been the usual approach to religious education for the majority of the people: an exhortation to lead a good life based on the Scriptural readings as designed by Alcuin of York (732-804), the teacher of Charlemagne. The Councils, on the other hand, were interested in a dogmatic presentation of the credal formulas and the Lord's Prayer.

McHugh and Callum (1923), in their introduction to their translation of the **Catechism of the Council of Trent** (1566), review the Western European educational instructions. I will summarize their argument: In 529 A.D. the Council of Vaison obliged the priests of Gaul to teach boys to read. This same Council refers to a custom of this kind already existing in Italy. Hence we have the origin of the parochial school system. Mention of these parish schools appears in the Acts of several Councils in England, France and Italy, for example, the Council of Cloveshoe, England (749 A.D.) demanded that this instruction be free of charge. Chrodigang of Metz (706 A.D.) ordered the canons of the cathedral to look after the education of the young; the director of the cathedral school was called the *Scholasticus*. Theodulf of Orleans in 797 A.D., likewise decreed gratuitous instruction be given by priests in every town and village of his diocese. The Constitution of Otto of Vercelli reflects such an enactment. The Council of Mayence (813 A.D.) enjoined parents to send their sons to schools. The disciple of Alcuin, Rabanus Maurus as the Abbot of Fulda and the Archbishop of Mayence (856 A.D.) gave education a more systematic and organized shape through his numerous writings. He enjoined parents to send their sons to schools. A Council in Rome (826 A.D.) stated that there should be three types of schools: cathedral, parochial, and monastic. We learn that both boys and girls were attending parish schools in Soissons. The Synod of Albi in 1254 ordered instruction for all children seven years and older; the Synod of Dublin in 1186 had required priests to catechize children. This should not lead one to think that schooling was universal. The

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[12](cont'd) **Shaping The Christian Message**, N.Y.: Macmillan, 1958

Synod of Utrecht in 1294 and again in 1310 commanded that the sacraments and the ten commandments be explained to the people. In Nuremberg, in 1476, beggars had to know the principal prayers in order to enter the town.

Episcopal schools for the training of clerics and monastic educational centers go back to the fourth and fifth century. In the sixth century convent schools for girls, as at Arles, were conducted by nuns. In theory the rich and poor alike frequented the monastic schools throughout Europe free of charge. In reality, however, very few actually attended these schools; they tended to be for students preparing for the clerical state (Jungmann, 1958: 39). Extensive schooling became popular only with the new found interest in commerce in the late Middle Ages. As Jungmann has pointed out, during this time the mother and the rest of the family enculturated the child into the Catholic way of living. Toward the end of the mediæval period we see communities of clerics were founded to educate the young; one of the best known of these is that of the Brothers of the Common Life, founded by Gerard Groot (1340-1384) of which Thomas à Kempis (1379-1471) was a member. Yet, a widespread study of catechism under ecclesiastic auspices did not exist (Jungmann, 1958: 39).

Just as we witnessed a major paradigmatic shift in curriculum orientation with Augustine and monasticism, in the Middle Ages the great orientation shift to affect religious education was the transition from the twelfth to the thirteenth century, the transition from the Paris of Abelard (1072-1142) and the Cathedral School of Notre Dame to the University of Paris of Albert the Great (1193-1280), Thomas Aquinas (1225-1274), Duns Scotus (1265-1308), and William of Ockham (1285-1359). The great thinkers of the early Middle Ages were the sons of St. Benedict (480-547)[83] with their contemplative wisdom. In the thirteenth century, the great thinkers of Europe were the sons of St. Francis (+1226)[84] and St. Dominic [85] (+1221) who recovered metaphysics. Thus we see the world of Aristotle's (384-322 B.C.)

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[83] St Benedict founded a monastery at Monte Casino, Italy, in the 6th century which became the norm for Western Monastic foundations.

[84] St Francis was the founder of the Order of Friars Minor, a mendicant order of monks.

[85] St Dominic founded this mendicant Order in Languedoc in 1215 under the Rule of St Augustine with many borrowings from the Premonstratensian Statutes.

eternal motion, Avicenna's (980-1037) agent intellect, and Avicebron's (902-1070) hylomorphism (Pegis, 1944). For Bonaventure (1221-1274) and the Franciscan school generally, for instance, Alexander of Hales (1185-1245), the primary faculty was the will. For Thomas Aquinas (1225-1275) it was the intellect and understanding. He saw the radical good of reality; he emphasized habits, that is, basic attitudes. For William of Ockham (1285-1359) and the Nominalists the emphasis was on individual acts, which was a radical shift in the asssumptions about life and society and, therefore, had a profound effect on the interests and approaches of education. Consequently, we see the shift from the wisdom of spirituality to the intellectualism of philosophy, to the individual acts of morality.

The Nominalists' individualistic orientation gave rise to ethical legalism. Individual moral agents could be brought into conformity with the law. Feudalism was yielding to middle class commerce, and it became necessary to state precisely the demands of justice[86], which deals with rights and duties. The other virtues became secondary to justice and thus moral minimalism developed, that is, what the agent is absolutely required to do as the bare minimum[87].

Wisdom was no longer the sole quest. The unity of wisdom demanded that truths be accepted by being proven. "For there is no other honour that philosophers need or want than that their demonstrations stand the scrutiny of those who are seeking truth" (Pegis). Thus we see the inauguration of a universal synthesis interested in the truths to be taught and the knowledge to refute errors. This was a prelude to the contentiousness of the Reformation. The interests of the early mediæval thought were the mysteries of the ways of God to man; the thirteenth century inaugurated an orientation whereby Christian reason sought to discover and to trace the ways of man to God (Pegis, 1944:xxxvi). Now Aristotle augmented Plato to explain Christianity rationally.

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[86] For a presentation on the evolution of the Biblical meaning of justice, see **Christ, the Experience of Jesus** by Schillibeeckx, 1980, especially pages 132-154.

[87] The monastic orientation gave primacy to the theological virtues of faith, hope and love, with special emphasis on love as is noted in the writings of such scholars as St Thomas Aquinas. The Nominalists and the new merchant class gave primacy to the cardinal virtues of prudence, fortitude, temperance and justice, with special emphasis on justice. This illustrates a dramatic paradigmatic shift in orientation. The general public still follows the merchant orientation today.

In summary, up to the end of the Middle Ages the assumptions of existence were clearly spelled out as the eventual union with God. It was an age of great faith. The educational curriculum orientation was geared toward that faith. This orientation was to change dramatically with the introduction of the thought of Islam and the Jewish philosophers; Aristotle augmented Plato to explain Christianity rationally. Commerce had given new power to the middle class and their specific interests had to be addressed. Scholarship was no longer the sole preserve of clerics and the nobility; the new merchant class started to demand that their own needs be met. Furthermore, with the advent of the printing press, the production of books left the scriptorium of the monastery and entered the marketplace.

The first book printed from movable type was a Latin bible sometime before 1456. Prior to the invention of the printing press and the possibility of multiple copies, each book had to be copied by hand, usually in the scriptorium of the monastery. Nevertheless, in spite of the difficulty, from the ninth century on there are catechetical handbooks extant both in Latin and in the newly formed European languages; significant examples are: **Disputatio Puerorum per Interrogationes et Responsiones** (9th c.); Notker's test in Old German (9th c.); Ottfried's Catechism, also in Old German (9th c.); the manual of Dhuoda written for her son, a page in the court of Charles the Bald (**ca.** 841-843 A.D.); the **Ecloga Theduli** (980 A.D.), a book of select Bible stories; and the text by Bruno of Wurzburg (11th c.). By the twelfth and thirteenth centuries there were many works of popular instruction. Some of the more important ones were: **Elucidarius** by Honorius of Autun (**ca.** 1250) arranged in question and answer, the **Boxhorniana** in Old German (12th c.), the **Septenarium** by Hugh of St Victor (12th c.) arranged in question and answer, the text by Joscelyn of Soisson (13th c.), and Thomas Aquinas' text on Christian doctrine for the use of children published in Italian (13th c.). It must be noted that the bulk of the mendicant preaching more characteristically elaborated on a theological orientation provided by Bernard of Clairvaux (d. 1153 A.D.) which stressed the human element in the divine mysteries. The catechism of Friar Lawrence, **The Royal**

Catechism, was translated into French in 1481 A.D.; Cardinal Thoresby's **Layfolk's Catechism** in Latin and English issued at the Convocation of York in 1357 A.D. was also a classic. Diedrich Coelde published a German catechism in 1480 A.D. Jean Charlier (1363-1420 A.D.), generally known as Jean Gerson from his birthplace in the diocese of Rheims, wrote **De parvulis ad Christum trahendis**, initiated the custom of hanging printed portions of the catechism in public places to facilitate learning just as we use poster art today. The stained glass windows and paintings depicting biblical scenes, as well as the architecture of the churches were other approaches of instruction. Sloyan (1983: 134) points out that the fifteenth century produced a number of religious education programs to help people live and die well: the Waldensians used a question-and-answer approach, **Interrogacions Memors**, which the Bohemian Brethern followed with their **Kinderfragen**. These program approaches were utilized in the following century.

With the religious upheaval of the sixteenth century and the recent invention of printing allowing for a quick dissemination of ideas, the various competing religious orientations published their "platform" in the form of catechetical texts. Thus we see catechisms by Luther[33] in 1529, Bucer in 1534, Berne in 1552, Calvin in 1536, the Anglican in 1549, and the Heidelberg catechism of the Christian Reformed in 1563. Aside from the already existing cathechisms, Catholics countered these new books with a multitude of catechisms of their own publication in all European languages, and with the Confraternity of Christian Doctrine in 1560. The best known of the Catholic publications was that of Peter Canisius, who wrote a large catechetical manual for priests in 1554 from which he made a compendium in 1561.

The Catholic counter-reformation started with the assembly of the Council of Trent on December 13, 1545. The Council wanted a uniform book of instructions for parish priests, and thus produced a manual in 1566 known variously as **The Roman Catechism** or **The Catechism of the Council of Trent**. From this matrix many models were worked out; a school manual was

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[33] The larger catechism **Deutsch Katechismus** (April 1529) was followed (May 1529) by **Der kleine Katechismus fur die gemeine Pfarrhere und Prediger.**

> status, his guiding rules for thought and action, and even his own history. Such a stranger may discern the rising of a crisis which may menace the whole foundation of his lived world view, while this may well pass unnoticed by the members of the host group who continue to rely on the continuation of their customary way of life. Further, the stranger remains "a marginal man", a cultural hybrid on the verge of two different orientations. Often there accompanies the reproach of the stranger's doubtful loyalty and ungratefulness (Aoki, 1981: 3).
>
> The insider is an actor who subjectively gives meaning to the situation experienced from a different framework historically and culturally given, a framework so natural to him that he often takes it for granted (ibid.7).

2. The European Political Antecedent

Any survey of Catholic schools acknowledges that with the fall of the Roman Empire the Catholic Church accepted responsibility for education: elementary, secondary, and university (Walker, 1955:4). As noted above, there were numerous decrees in the Middle Ages for local parishes to provide free education to all; but by the sixteenth century, with the rise of commerce and with different interests, assumptions and approaches to life than in previous feudal times, a secularizing process had begun.

When the movements initiated by Luther (1483-1546)[101], Calvin (1509-1564), Henry VIII (1491-1547)[102] and others separated large sections of Europe from the Catholic Church, and the princes had confiscated the lands whose revenue was intended to support education and the social services, but often diverted to other uses, especially in England, the education pattern was disrupted. This led Erasmus (1466-1536) to decry the downfall of learning (Eberhardt,1962:145): the patrimony of the poor had been taken by the rich. But the real challenge came with the 18th century Enlightenment. Since the Reformation both Catholic and Protestant clergy continued to provide schools as these schools were seen as a way of maintaining and spreading the faith. For instance, England established schools in Ireland which published in 1571, and then the abridgements and the translations grew in number. Thus we see catechisms in French by Edmund Augerius SJ in 1563; in Dutch by Damasus Lindanus in 1560; in Flemish by Egid Dominic Topiarius in 1576; in Spanish by Dominic de Sota in 1557, and by Perez y Ayala in 1552; in Portuguese by Bartholomew de Martyribus in 1562; and in Italian by Robert Bellarmine in 1621.

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[101] Luther wished to reform from within the Catholic tradition. There is no indication that he saw himself as anything but Catholic.

[102] For an insight into the impact this had on schooling in England see **Education Under Penalty:** English Catholic Education from the Reformation to the fall of James II, 1547-1689, by A.C.F. Beales, 1963. Henry VIII who had received the title *Defender of the Faith* from the Pope because of his defense of Catholicism, retained Catholicism with himself rather than the pope at the head. Also see J.D. Chrichton's "Religious Education in England in the Penal Days (1559-1778)."

The Catholic Catechism (1554) of St Peter Canisius (1521-1597) set the approach of subsequent **libelli** and is often referred to as the Canisian order. His own works were translated into several European languages. As in the Protestant catechisms, he follows the mediæval simple question-answer approach[89] in precise doctrinal formulations. In the index he explains that all Christian doctrine revolves around the two virtues of Wisdom and Justice, and thus he bridges the old assumptions of monastic wisdom and the new assumptions of justice undergirding the new social order in a religious education program. The Canisian approach is as follows:

A. The first part deals with the virtues:
  I The virtue of faith and the creed.
  II The virtue of hope, the Lord's Prayer with the Angelic salutation (Hail Mary).
  III The virtue of charity, the Commandments with the precepts of the Church.
  IV The Sacraments.

B. The prior part of justice concerns the avoidance of evil:
  I The seven capital sins.
  II The sins of others in which we participate.
  III The sins against the Holy Spirit.
  IV The sins which cry to heaven.

The latter part of justice concerns doing good:
  I The triple **genera** of good works (fasting, alms-giving or mercy, and prayer).

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[89] Alcuin of York (732-804), the teacher of Charlemagne is credited with having introduced the question-and-answer approach, but this attribution seems to be faulty. He did use the approach in his biblical commentaries (Sloyan, 1983: 124).

II Works of mercy.

III The cardinal virtues.

IV The gifts and fruits of the Holy Spirit.

V The eight beatitudes.

VI The evangelical councils (poverty, chastity, obedience).

VII The four last things (death, judgment, heaven, hell).

The various immigrant groups which came to Canada were familiar with the Canisian approach and therefore it had some influence here.

The first post-Reformation English Catholic catechism was published by the recusant Laurence Vaux (1515-1585) in 1567 in Leuven (Louvain); for this he was jailed in Protestant England. Vaux's was the regular catechism until 1620; "englished" versions of Canisius and Bellarmine (1602) had also been published. Other English Catholic catechisms were written by George Douyle (1604), Thomas White (1637), Anthony Errington (1654), and the English priests at Tournay College (1647).

The most influential text that was written was by Henry Turberville, a priest at the English College in Douai[90], Belgium, in 1649. He reveals the approach of Canisius and Bellarmine[91] but his **Abridgement** comes to terms with his field work in the English missions. After 1686 revised **Abstracts** began to appear and this was in use for more than a century. In 1726 **A Short Abridgement of Christian Doctrine** appeared which has the approach of Abbé Claude Fleury with its opening theme of creation: "Who made you?" "Why did He make you?" Fleury, tutor of the Bourbon princes, under the direction of Fénelon (1651-1715), published an **Historical Catechism** in 1679 which was the first attempt at developing a catechism on the basis of Bible history.

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[90] The traditional Bible was translated into English here in 1609; it is known as the Douai-Rheims Catholic Bible. The Protestant King James Authorized Version was published in 1611. It contains only 66 of the traditional 72 books.

[91] St Robert Bellarmine (1542-1621) was a moderate at the Council of Trent. He held the divine right theory of monarchy, adopted some Molinist views, and warned in vain against the condemnation of Galileo by the Roman Curia. Galileo was condemned initially by his fellow scientists for his solar theory. The Jesuits taught Galileo's theory in their schools. He initiated a paradigmatic shift in knowledge for which his fellow scientists were not prepared. They urged the Curia to condemn him for his interpretation of Scripture. Then his Curia judges meddled in science. "Had they told Galileo only that he had not demonstrated the motion of the earth, they would have been three centuries ahead of the sciences of their time" (Gilson,1962:223). The condemnation is now used as a polemic against religion.

Dr. Richard Challoner (1691-1781), ordained priest in 1716 and bishop in 1741, was coadjutor to the Vicar Apostolic of London, and became full Vicar in 1758[92]. English-speaking North America was within his area of jurisdiction. In 1737 he composed **The Catholic Christian Instructed in the Sacraments, Sacrifice, Ceremonies, and Observances of the Church by Way of Question and Answer**. This work was used in England and North America through the nineteenth century and thus gave a significant orientation to Catholicism in the English speaking world. Challoner in 1759 also revised A **Short Abridgement** which became known as **The Penny Catechism**. It was further revised in 1772, 1815, 1836, 1859, 1879, 1883, and finally in 1931. In North America it was known as **The Carrol Catechism**. In 1884 it was largely incorporated in the text of **The Baltimore Catechism**. We witness here three hundred years of history of this text.

Dr. James Butler (1742-1791), Archbishop (1774-1791) of Cashel, Ireland, authored (or had authored) an English language classic in 1775 which was widely used in Canada[93]. He appears to be original in his use of materials although he appears to be influenced by the orientation of Fleury and Douai. Butler's text with some revisions (**ca.** 1882) became the **Maynooth Catechism** which the Irish missionaries took throughout the world. In 1884 large sections of this work were incorporated in **The Baltimore Catechism**. Butler makes an interesting case for civil disobedience in his treatment of the fourth commandment.

In Canada there were French-Canadian instructional texts and Algonquin translations as well as many other English catechetical works and devotional books; what is thought to be the first book printed in North America is a Spanish catechism by Juan Pablos in Mexico City in 1539; Juan Zumarraga OFM arrived in Mexico City in 1528 as its first bishop. He published his **Doctrina Breva** in 1543 in Mexico City. Other catechisms in Mexico were those of Alonso de Molina OFM in the mid-sixteenth century, and that of Pedro de Palasio OFM in 1570. In 1516 Cardinal Ximenes of Mexico had ordered that Indians should be given an education (Buetow, 1970:3). In summary, books of any variety could be easily and cheaply produced in any language; consequently, the printing of instructional materials changed schooling. There were, as we have seen, a sufficient number of authors and learning resources. These programs will gain be examined in Chapter V of this study.

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[92] The English hierarchy was not restored until September 29, 1850; it had not existed since 1558.

[93] A radically revised version by M.V.Kelly CSB was used in some parts of Canada. This revision left little of the real Butler's Catechism intact.

It is important to note, however, that from the late sixteenth century on, both Protestant and Catholic Churches had accepted the catechetical question-answer curriculum approach as *the* way to catechize. From the sixteenth century on exaggerated versions of expounding the faith occurred in the form of polemical tracts. Schooling was confused with education; schooling was considered to be the transmission of doctrine. This confusion between schooling and education ignored the whole educational process of the cultural orientation existing outside the classroom, that is, family, church, media, and other educational institutions.

The polemic of the religious strife of the sixteenth century produced a curriculum orientation which tended to use religious knowledge as a lethal weapon. Derived from first principles, these preceptive learning resources were intended to keep the students loyal to their church. While it was important that they understood, it was more important that they knew that they and the church were right. Consequently, the interests, approaches and assumptions of Luther, Canisius, Challoner and the other program writers were vastly different from the pre-Reformation period. As has been detailed thus far, this polemic has left scars which are still not entirely healed. Educationally, it was strictly a transfer of *correct knowledge*. By the early part of this century, however, a new age had dawned. More advanced theories of religious education ushered in a new era.

6. During the Twentieth Century

The twentieth century in English speaking North America experienced a significant shift in education. An infatuation with industry in the previous century was still reflected in the curriculum orientation as it attempted to incorporate a large number of immigrants into an existing culture (Apple, 1979). Early theorists like Franklin Bobbitt and W.W. Charters, et al., saw the need to construct curriculum to fill the needs of the new large corporations. What is of particular importance to religious education curriculum orientation, however, is the humanizing work of John Dewey. The most significant events for religious education were a series of international conventions, or study weeks, usually referred to in the European context of Congresses[94]. These study weeks did much to change the global view of religious education.

a. The New Research

The new era in religious education curriculum dawned with the Munich Congress of 1928 and its approach of *a.* Presentation, *b.* Exposition and *c.* Application. The new emphasis was on student activity. The Munich approach retained the the traditional catechism textbook as a learning resource[95], but the assumptions about the student had changed and therefore the approach changed. Drawing on educational research in other fields, especially the work of such theoreticians as John Dewey, the Munich Congress recognized that the lived reality of the student should be taken into consideration. The catechists started to recognize the interests of students rather than only those of the nurturing community. We hereby witness a significant shift in pedagogy: up to this point, the interests of the enculturating community, that is, the parents and political society, had determined the approach to education by imposing their own interests; the new approach looked at the starting point of the student. Although we still have the teacher / student hegemonic relationship, we are starting to see the crack in the wall, a change of the **status quo**. These changes occurred slowly and over a long period of time.

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[94] For documentation and interpretation of the international catechetical study weeks, see **Source Book**, edited by Michael Warren, 1983.

[95] Unfortunately the traditional catechism with its legalistic presentation of rules was permeated with authoritarianism and proved to be a Trojan horse defeating, by and large, the new approach. The parents were not aware of change.

Four sources of improvement of the religious education approach are cited by Rummery (1975):[96]

1. By starting with concrete facts.
2. By stimulating an active participation.
3. By individualizing the teaching.
4. By encouraging a spirit of work in groups.

The teachers tended to look to the reality and life-situation of their students as a starting point; this orientation invariably led to questioning catechetical structures as a set of pre-packaged answers. Also, since the religious upheaval of the sixteenth century in both Catholic and Protestant catechisms there had been very little emphasis on Scripture in catechetical materials outside of liturgical celebrations where it still held the place of honor. In this new approach we see a return to the Augustinian notion of using the biblical narrative.

In summary, by looking at the lived reality of the students, the teachers were able to make religious education more practical. By including teaching approaches other than memorizing, the stage was set for more advanced curriculum orientations. The interests of the students, rather than warring communities, became important. A return to a biblically oriented enculturation or socialization was possible. This new enlightened curriculum orientation set the stage for Josef A. Jungmann and his biblical / liturgical / historical approach.

b. The Eichstätt Congress

The international study week on religious education at Eichstätt in 1960 focussed world attention on a movement in religious education which had been developing for decades. As we have noted in this story of religious education, the notion that all education starts with the student had been developing since World War I. There had been a growing awareness of liturgy, namely, the teaching quality of the reading of Scripture and the sermon at Mass; and, that the people were the Church. These various conceptual movements were brought together at Eichstätt in 1960 and thereby gave rise to a new curriculum orientation as we shall see in the next chapter.

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[96] It is of interest that these four points are of central significance to the orientation of the 1984 A.C.S.T.A. religious studies program.

One of the great architects of the new curriculum orientation was Josef A. Jungmann who in 1936 had published **Die Frohbotschaft und unsere Glaubensverkundigung**. After World War II, Johannes Hofinger and others popularized this Bible-centered approach in North America. Jungmann had re-introduced the Biblically oriented teaching of the Apostolic and Patristic ages. He showed that the biblical approach to salvation history re-united teaching with liturgy, and the resultant Christocentricity in the faith community brought the student back to the essence of Christianity.

The origin of the Christian salvation history approach may be traced to Bishop Irenaeus of Lyons, France (**ca.** 140-202 A.D.) who used biblical history in defense of Catholicism against the Gnostics. Bishop Augustine of Hippo, Africa extended the interpretation of the Christian theological conception of history in his **City of God, Confessions**, and **De Catechizandibus**: one handed on the Catholic tradition to the neophyte by narrating the entire story of salvation from creation to the present period of church history. Other key names in the story of salvation history are Joachim of Flora (1130-1202) who posited three ages of dispensation; the Calvinist writer, Johannes Cocceius (1603-1669) who posited a divine economy without any temporal gaps: Christ was the object of salvation in both Testaments; the Swabian priest, Johann Albrecht Bengal (1687-1752) who was known for his critical edition of the Greek New Testament, expanding upon "the hidden meaning" of the literal sense.

Eichstätt became the apex of the modern biblical movement and the liturgical renewal; both must be seen in the spirit of the modern period which is worth documenting to gain adequate insight into the significance of the Eichstätt Congress or Study Week. We must note that the Catholic Church's rediscovery of its corporate nature (**ecclesia** = assembly), in the

Pauline phrase, as *members of one another*, finds its roots in the German theologian J. A. Moehler (1796-1838). This root metaphor was given impetus by the liturgical movement, and further legitimated by Pius XII's encyclicals **Mystici Corporis** and **Divino Afflante Spiritu**, both issued in 1943. Pius Parsch, as a military chaplain during World War I, discovered the interconnection between scripture, liturgy, and grace. He became the leader of the **Bibelbewegung** in Austria; his work **Jahr des Heiles** was translated in five volumes into English as **The Church's Year of Grace**, and published by the Benedictine Abbey in Minnesota.

The liturgical renewal which had such an impact on Catholic life in the parish and school (Ahlstrom, 1972:1014) owes much to the Abbot of Solesmes, Dom Prosper Gueranger OSB (1805-1875), and Abbot Idlefons Herwegen OSB of Maria Laach after World War I. Their work was advanced in North America by Virgil Michel OSB of St John's Abbey in Minnesota. As editor of **Orate Fratres**[97], he prepared the way for Pius XII's encyclical **Mediator Dei**, 1947. The liturgical renewal laid the foundations for the sweeping renewal of John XXIII's Vatican II.

The foregoing concentration on Scripture and liturgy received further impetus by the co-existence of Catholic and Protestant Faculties of Theology in Germany which created a much more open theological climate. World War I had effected a tremendous change in liberal Protestantism as the rise of dialectical theology associated with Barth, Brunner, and Bultmann revealed (Boys, 1980:75). Catholics experienced a great renewal in liturgy and a sense of ecclesiology in terms of the Mystical Body (Emil Mersch, 1937). And, with the Austrian Jesuit Josef Andreas Jungmann (1889-1975), **Heilgeschichte** makes its entry into Catholicism.

The major contribution came from German Lutherans, especially from the Theological faculty at Erlangen University, the classical idealism of George Hegel (1768-1834), as well as from such giants as Johann Gottfried Herder (1744-1804), who contributed an understanding of history as the record of progressive revelation (Barth, 1972: 316). For Friedrich Schleiermacher (1768-1834) experience and history were the twin foci of his apologetics;

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[97] By the end of the Vatican Council this influential liturgical journal was renamed **Worship**.

theology had to start from experience to articulate and to interpret a subjective world-view, and any talk about God had to be talk in which the self was concerned.

The theological ideology of Erlangen University, emerging against the background of reaction against Enlightenment thought, was established in certain aspects by Herder's historicism, Hegel's idealism, and Schleiermacher's appeal to experience. The theology had a unique Lutheran orientation with the neopietism of the age, its stress on personal regeneration as a precondition of all theological knowledge and the unique intertwining of experience, Scripture and Lutheran confessionalism (Boys, 1980:18).

Jungmann came to the understanding of the economy of salvation as a liturgist and stressed the mystagogic, whereas Protestant theologians focused more on the historical Christ. Yet we see some striking ideological similarities between Jungmann and the Lutheran theologians: Hofmann, Kahler, von Rad, and Cullmann. This orientation, then, lost much of the rigidity and the *fortress mentality* of the Reformation and the Coun[illegible]-Reformation. It came to play a prominent role in the so-called biblical theological movement (ca. 1945-1960).

One of the major works bridging the traditional catechism with the kerygmatic movement, as the biblical movement came to be known, was **The German Catechism** issued in pilot editions in 1952 and 1955. It asked the basic question, "For whom is the catechism intended?" By paying closer attention to sacraments and liturgical celebrations it corrected the previous imbalance between Creed-Commandments-Sacraments sequence.

The sequence of **The German Catechism** was:

1. Of God and our redemption.
2. Of the church and the sacraments.
3. Of life in accordance with God's commandments.
4. The last four things.

By using the biblical narrative, it took into account the culture of the lived reality of the student. The teacher, as a member of the community, was the guide for the students as they entered into adulthood and were introduced to God's mighty deeds and humanity's response.

This gentle program could not withstand the onslaughts of an efficient technological culture; it was replaced by other programs before it had been properly implemented. In the next chapter we will assemble a number of these programs and see which curriculum orientations emerge.

While the traditional programs were concerned with handing on the faith, the new programs looked toward the recipient of catechesis as the student was enculturated into the Christian community. This important shift became concerned with the life-situatedness of the student: it became concerned with the culture of the student and society.

The keynote of the Eichstätt Congress was that human development precedes and accompanies catechetics. The French called it *la réalité*. This life-centered approach was a dramatic shift because it was no longer tenable to have a dichotomy between religious values and *the world*. The approach turned to the situation of the believer in this present world, and asked the believer to critically evaluate it in terms of God's self-manifestation in Jesus Christ.

In Europe this was an attempt to cope with a real de-Christianization of society. In North America it is the pluralism of society (within Catholicism as well as within the larger community): is it a ghetto faith-community, or a community of people? This realization of society led to the discussion approach as a form of learning and called for an individualized response to the Christian message. In its theoretical form it also left some room for divine grace as a practical entity in the relationship with God. The field of content caused the most difficulty because often experience and life-centered activity became vacuous and contrived. Moran (1970:65) sums it up as

> individualistic and abstract even when it talks about the social and aims at feelings. It works too hard at giving the person the right experience, right ideas and right action.

As already noted earlier, Bobbitt and Charters and their followers had seen a need to construct curriculum to fill the needs of industrialized society. Likewise, the virtues of secular education (efficiency, control, productivity, and performance) started to made inroads into religious education in the 1960s. Psychology rather than theology became the mainstay of religious education. Truth had to be empirically tested (Lee, 1971, 1973). By imitating biology the child's life was structured into stages and the correctness of his behavior was scientifically determined. Although it used such humanistic terms as *life-centered*, the validity of this life-centeredness was determined by the physical sciences.

B. IDENTIFYING THE HISTORY OF THE CANADIAN CATHOLIC SCHOOL

To understand the history of the present Catholic school system in Canada I shall review religious hegemony and schooling, the European antecedent, and the Canadian debate. This non-ecumenical, contentious age undergirds the assumptions of recent religious education curriculum orientation and through this disclosure we may reflect critically on a better curriculum orientation for our present more ecumenical age. The retelling of the story discloses the fears and anxieties of the anamesis. A critical assessment can only come from such a disclosure.

1. Religious Hegemony and Schooling

Our present Catholic school system finds its genesis in the animosities of religious wars long forgotten (Lannie, 1975: 127)[98]. Two main polarizing curriculum orientations came out of the religious upheaval of sixteenth century Europe and were transplanted to North America along with the European immigrants. Protestant interests were the private reading of the Bible and a personal relationship with Christ. The *word* dominated. Catholicism saw the school, like the church, as a *sacrament* first and a *word* second (O'Gorman, 1983:496). The school was to form a people in union with God. This sense of community included both the living and the dead: the iconography of the heroes, the saints, are standard decorations of the classroom along with the crucifix. It is a total permeation.

An examination of the societal impact of Catholic religious education curriculum orientation discloses that it emerged out of the interests, assumptions and approaches of the various and divers Catholic groups who settled in English-speaking North America. In many ways religious education curriculum orientation discloses the story of these people in their orientation to God, and in their orientation toward each other. Again, in many ways, the story is written by God in co-operation with the people, the co-creators. Religion is the story of the Hebrew people in what is referred to by Christians as the Old Testament; it is the story of Christianity embedded in the Christian Scriptures, or The New Testament, Patrology, and the experience of God by the people of divers cultures and traditions, that is, Islam, Buddhism, Hinduism, Marxism, etc. The notion of story is embedded in the religious experience of people acting out their beliefs. It is the story of God with us.

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[98] For an overview of Catholic education in various countries see **Catholic Education in the Western World**, edited by James Michael Lee, 1967.

When we reflect on the ideological aspect of curriculum orientation in religious education programs we see that the telling of the story of *the one true God* is often reduced to the story of a tribal god. Pawlikowski (1973), reflecting on the religious story of Catholics, suggested that this story is often based on a pervasively rigid ethnocentric ingroup-outgroup distinction. He suggests that this tends to be true of all religions. The orientation of the group tends to be exclusive of "others" rather than inclusive. There are historic reasons for this.

Historically Catholics were a minority in English-speaking North America, and they responded as a minority resisting assimilation. As this chapter explores the Catholic religious education curriculum orientations, we will see that they set up a "wall of truth" to defend themselves from the Protestant majority. Religion, as a cohesive symbol system in a given culture, was maintained or attacked in the assimilation struggles of the divers groups in the new country. Religious education was often seen by the minority as a protection against "the others". We see Catholics excluded from the dominant group rather than included:

> Public education remained a Protestant preserve during the nineteenth and the first half of the twentieth centuries. It emphasized good citizenship and elevated the Bible into a patriotic symbol which offered lessons necessary to function well in a Protestant and republican country. (Lannie, 1975: 124)

In response we see Catholics establishing their own schools in order to maintain and perpetuate their own story[99] This retelling of their "own" story guarded against assimilation while perpetuating the ingroup-outgroup dichotomy which was both a protection and a hindrance. Pawlikowski (1973:130) describes this dichotomy as maintaining a negative attitude and imagery toward the outgroup and a stereotyped positive image toward the ingroup. When we reflect on this record of human experience, the particular world-view of Catholics as it pertains to the passing on of their story through a curriculum orientation becomes problematic.

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[99] See **Of Singular Benefit:** The Story of U.S. Catholic Education, by Harold Buetow, 1970; **The Roman Catholic Church and the North-West School Question:** a study in Church-State relations in Western Canada 1875-1905, by Manoly Lupul,

Reflecting on curricular history and social control in the U.S., Michael Apple (1979:67) illustrates this *we-they* dichotomy when he writes about the reaction of the dominant group toward the influx of immigrants into the U.S., "*We* must preserve *our* community by teaching the immigrants our values and adjusting them to existing economic roles." The immigrants were considered ignorant and superstitious by the dominant ingroup. Thus, as Apple (1979:72) further states, "In the name of cultural conformity, these early social scientists 'struck out' with a particular passion at the Eastern and Southern European immigrant." The Eastern and Southern European tended to be Catholic, and any concerted drive to enculturate by the dominant group in English-speaking North America, who tended to be Protestant, could be interpreted as a concerted drive to deprive these immigrants of their religion and culture. In today's more refined sensitivity it should be seen as racism engaged in by all.

William Kennedy (1983: 468), commenting on Protestant religious education and schooling in English-speaking North America, writes:

> Protestant Christian institutions did not feel the need to the same extent (as Catholics), because of the way leaders and people alike assumed an undergirding ethos of values and morals that resembled closely a kind of "common Christianity" acceptable to them.

Because the undergirding orientation and symbol system was so Protestant, Catholics felt that the development of their children was threatened.

The vast number of immigrants was a real perceived threat to the existing population. The U.S. urban population multiplied sevenfold from 6.2 million in 1860 to 44.6 million in

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[99](cont'd) 1974; and, **Alberta Catholic Schools**: a social history, by Nicholas Tkach, 1983.

1910, from 19.8 percent to 45.7 percent of the national total (Hennesey, 1981: 173). The era was inspired by the country's conviction of its "manifest destiny" to Americanize and Protestantize the world. The basic interests and assumptions of social life also found expression in education. "Most Protestants saw an integral relationship between Bible reading and the prosperity of the American republic" (Lannie, 1975: 127). Listed among the dangers to the Protestant way of life were immigrants, Roman Catholicism, rum, tobacco, socialism, misuse of wealth, and urban evils (Hennesey, 1981: 173). Until 1896 most immigrants had come from Northern and Western Europe; 87 percent in 1882 compared to 13 percent from Southern and Eastern Europe. By 1907 19.3 percent came from Northern nations compared to 80.7 percent from the south and east. Over one million per decade poured into the U.S. between 1890 and 1920; over two million between 1901 and 1910 (ibid.). Nor did the existing Catholic community see it in their interests to welcome their co-religionists and not attempt to deprive them of their culture (ibid.).

The resultant "we-they" dichotomy influenced the way the people interpreted their life in society, their personal associations and their political ideals (Pawlikowski, 1973: 67). Each group tended to define themselves against the other with the slogan: *we hold the truth, they are in error.* Each group assumed its ideology was the only correct one and that it was in their best interest to maintain their identity through their own schools. As Pawlikowski notes, even honest people succumbed to this dehumanization:

> The rhetoric of exclusion finds rational arguments or theological reason to justify this self-elevation and make it acceptable even to men possessing a sensitive conscience. The rhetoric of exclusion which is manipulated by the leaders of society and endorsed and amplified by the members tries to assign an ever lower place to outsiders. They come to be regarded as inferior from every point of view (ibid.).

Between 1910 and 1920 a quarter of a million Catholic Ukrainians (referred to as Ruthenians then) settled in Canada and were subject to the proselytizing activity of various Protestant denominations (Daly, 1921: 75). Daly quotes the 1918 Methodist[100] Missionary

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[100] The Methodists, in conversation with the Presbyterian Church since 1899, and joined in 1902 by the Congregational Churches of Canada and the General Council of Local Union Churches, formed the United Church of Canada on June 10, 1925. Between one third and one fourth of the Presbyterians did not go along with the

Society report:

> Many of these Ruthenian people are ignorant and degraded; and under the sinister leadership of their priests are resolved to resist all Canadianization influences.... For the Christian Church to act at once is the need of the present hour, if the foreign peoples are to be made Christian citizens of the great West.

The public school became the most powerful tool in the "Christianization" of these Catholics. To this Daly (1921:82) responded emotionally with, "The worst weapon of Canada is the political power which, to please a blatant, ultra-loyal faction, pursues the policy of crushing into uniformity the heterogeneous elements invited to the country and allured to our shores with the bait of liberty."

A more recent example is found in a November 19, 1983 signed editorial in the Edmonton Journal, William Thorsell writes about the future denial of tax support to Calgary's Jewish and Christian fundamentalist schools:

> We celebrate multiculturalism in Alberta with habitual and justifiable pride. We confront its darker sides only rarely. Happily, Calgary's Public School Board has done just that by abolishing Jewish and Christian schools within its system. Why? Because, differences appreciated, we are one community. Diversity must not lead to segregation. Diversity without contact risks intolerance, isolation and broad social decay. We are not a society of many cultures; we are a multicultural society. There are exceptions to this generalization. The Indians and Inuit are more than just another ethnic group, as are Quebecers. Within the national framework, these people enjoy distinct political power based on history and distinct geographic bounderies. But that is where it ends.

In the hegemonic struggle over the religious orientation of the public school, it is presumed, as noted by Kennedy (1983: 468), that the public school teach a "common Christianity" which was/is actually a common Protestantism. This exclusivity is disputed by all other world religious orientations such as Islam, Judaism, and Catholicism. Nor is there any evidence to support Thorsell's notion that the public school graduates are more tolerant students.

The student who does not share in the dominant elite's religion is cast into the role of stranger; for, as Aoki notes:

> The stranger's experience is experienced alone, for he finds irrelevant, within the scheme of the situation he is in, his own "thinking-as-usual." As stranger, he loses his

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[100](cont'd) union and continued as a separate church body (Piepkorn, Vol. II, 1978: 662). The 1981 census of Canada lists 3,758,015 members of the U.C.C. out of a total Canadian population of 24,083,495.

would raise pupils in the Protestant faith although parents, subject to heavy fines, continued to send their children to priests. William of Orange (1650-1702) decreed that any priest teaching in such clandestine "hedge-schools" was subject to the death penalty (Walker, 1955: 11). With the exception of Pennsylvania and Maryland[103], the 18th century American colonies also outlawed Catholic schools. There was "liberty of conscience to all persons except papists" (Eberhardt, Vol.II:120). Likewise in The Netherlands from the sixteenth to the eighteenth century tight control and censorship insured that anything in conflict with the Christian Reformed Church, even in Catholic districts, was banned from the schools (Gielen, 1967:115). This C.R.C. dominance was replaced by the **Aufklarung**, the Enlightenment, which banned all religion from the state schools until this century.

3. The Canadian Political Debate

Just as the clergy sponsored education in France prior to the Revolution, so did the clergy foster education in New France[104], which was only slightly disrupted by the Conquest[105] (Walker, 1955: 15). Freedom of religion had been guaranteed[106]. The Jesuits established a college in Québec in 1635; this foundation, which is presently known as Laval University, is the oldest school in North America, one year older than Harvard in Cambridge, Massachusetts. The Petite Seminaire was established in 1668. Bishop Briand insisted on specific Catholic schools for

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[103] Maryland was founded by George Calvert, the first Lord Baltimore, in 1634 as a refuge for Catholics with religious liberty for all. The revolution of 1688 brought William of Orange to the English throne and a severe repression of Catholics was initiated. Consequently, only in the early years when Catholics controlled the government was there toleration; the small Catholic group needed others for support (Hennesey, 1981: 40). This tolerance was attacked by the Puritans in neighboring Virginia. By 1692 the Church of England was established by law as the state religion. By 1704 Catholic were forbidden to practice their religion, priests were forbidden to perform their office, and Catholic children were not allowed to be educated in their faith under pain of expulsion from the Province (Buetow, 1970: 24).

[104] By 1765 there were 88 parishes with a recorded membership of 55,000.

[105] The Treaty of Paris in 1763 formally delivered Canada to England. The Québec Act of 1774 also guaranteed freedom of religion. English law was confined to criminal cases and French jurisprudence was restored in civil matters.

[106] Because of this guarantee of religious liberty Bishop Briand kept the French Canadians out of the 1776 U.S. War of Independence.

Catholic people.

The notion of a separate school system in Canada is Protestant in origin (Daly, 1921:167). Initially, its interests were to protect a Protestant minority in Lower Canada (Québec) and in the North West Territories. The Act of September 18, 1841 also gave this right to the Catholic minority in Upper Canada (Ontario). Section 93 of the B.N.A. Act (1867) guaranteed existing educational rights. In the formation of the Provinces of Alberta and Saskatchewan this right was again guaranteed in section 17 of the Autonomy Bills of 1905, and by reasserting the existing rights granted by the N.W.T. School Ordinances of 1901.[107]

Consequently, we note that the debate concerning schooling was not limited to Europe: in Canada prior to Confederation four main camps had developed (Walker, 1955: 2), namely:

1. A national, secular education for all with no religious instruction.
2. A national system providing a "common" religion in "mixed" schools.
3. A national system monopolized by the church of the majority.
4. A "pluralist" national system which could include denominational schools.

The third option was not taken seriously.

The Catholic school system in English-speaking Canada was largely determined by the 1852 controversy between the Methodist minister, Egerton Ryerson (1803-1882)[108], and the Catholic bishop of Toronto, Le Comte de Charbonnel (1802-1891).[109] Ryerson had been appointed in 1844 the Deputy Superintendent of Education for Canada West as Ontario was then known. He was determined to establish a free, publicly financed educational program[110]. Basically, Charbonnel argued that because of the anti-Catholic bias in Ryerson's mixed schools, Catholic schools were necessary to maintain the principle of freedom of religion.

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[107] See Appendix A for official the documentation.

[108] Ryerson was appointed principal of the Methodist Academy in Upper Canada in 1842 and, in 1844, the Deputy Superintendent of Education. For the next 32 years he expanded all his efforts to building the present-day school system. He is known as the founder of Canadian education in English-speaking Canada. (McNeil, 1974:118).

[109] Rt. Rev. A.F.M. de Charbonnel SS DD was consecrated bishop of Toronto May 26, 1850; he resigned April 29, 1860.

[110] Walker has documented the Ryerson-Charbonnel debate in two volumes.

To summarize a very lengthy controversy in Canadian history, Catholic schools supported by public funds would never have existed in English-speaking Canada had it not been for the fact that Upper and Lower Canada had equal votes in Parliament. After Confederation when education became a provincial responsibility and Catholics became a minority in English-speaking Canada, strong attempts were made to undo the Constitutional guarantees, for example, in the Manitoba School Question[111]. It should be noted, however, that many Anglicans, although leaders in the Loyal Orange Order, voted in favour of separate school measures (Walker, 1955: 312). Some saw education belonging to the family and the church, not to politics; others saw it belonging to the state.

When Alberta became a province in Canada in 1905, a Catholic school system existed; there had been a long tradition of missionary schools, both Catholic and Protestant. In effect they had been the only schools. Although the Catholic system was a "public" system, much of the animosity of Ontario and the United States[112] was imported. The Orangemen, the Freemasons, the Ku Klux Klan, and the nativists were very active in attempting to eliminate "popery and priests". Unlike what happened in Manitoba, they did not succeed. The 1926 founding of St Joseph's College[113] as part of the University of Alberta is evidence that anti-Catholic animosity was not a universal phenomenon among non-Catholics in Alberta[114].

In this section I have traced the story of Catholic schooling, although religious education is much broader than Catholic schools (Warren, 1976: 103). What is important to note in this story is to see that schooling had become polarized to the extent of a ***we-they*** dichotomy. A defensive ***wall of truth*** became the necessary curriculum orientation. Each group was more concerned with the *we* than in trying to understand the *they*. The *they* tended not to enter into focus. Since Vatican II, Catholic schools have been very concerned to present non-Catholics in a positive light while Catholics have tended to integrate into the general fabric of society. Since 1965 there have been ecumenical discussions between Orthodox/Catholic; Anglican/Catholic; Lutheran/Catholic; and, Reformed-Evangelical/Catholic. This has done much to lessen mutual suspicion.

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[111] For a deeper insight see **Priests and Politicians:** Manitoba Schools and the election of 1896, by Paul Crunican, 1974.
[112] For an insight into the story of the United States' Catholic education see **Of Singular Benefit**, by Harold A. Buetow, 1970.
[113] For a history of the founding of St Joseph's College see **Catholic Post-Secondary Education in English-Speaking Canada:** a history, by Laurence K. Shook, 1971, pp. 358-368.
[114] For a further insight see **The Roman Catholic Church and the North-West School Question:** a study in Church-State relations in Western Canada 1875-1905, by Manoly Lupul, 1974; and, **Edmonton's Catholic Schools**, by Tony Cashman, 1977; and, **Alberta Catholic Schools**: a social history, by Nicholas Tkach, 1983.

C. SUMMARY

This survey of religious education curriculum orientation covers the long story of Christianity. By disclosing the interests and assumptions of the various periods, we are enabled to appreciate the actual pedagogical approach of that era, since the shifts in curriculum orientation are usually part of the larger shifts in society. Religion is an intimate part of society, informing and deforming that society. It speaks to the ultimate purpose of society and therefore subtly, or not so subtly, enters the world of politics and economics[115]. The following chart, at the risk of oversimplification, might be useful in making sense out of this long historical survey:

ORIENTATION / ERA	INTERESTS	ASSUMPTIONS	APPROACHES
Apostolic:	Proclaim Jesus as Lord.	Jesus was the completion of Judaism.	Extend believer's understanding.
Patristic:	To make the faith acceptable to the whole person; and, a socialization of the newcomer to the city.	Faith should have a rational basis; the intellect supersedes reason.	A liturgical enculturation and an intellectualization of the faith.

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[115] A good current example of this would be **Ethical Reflections on the Economic Crisis** by the Episcopal Conference for Social Affairs of the Canadian Conference of Catholic Bishops released January 5, 1983.

ORIENTATION / ERA	INTERESTS	ASSUMPTIONS	APPROACHES
Conversion of the West:	That all society should be Christian.	Christianity is a civilizing force.	Post-baptismal instruction through preaching and schooling.
Monasticism:	To incorporate the individual and all of society into Christ.	A total integration of the Christian message into society brings perfection; wisdom is the most important virtue.	A total enculturation of prayer and work: **ora et labora**. An apprenticeship.
Middle Ages:	Christian reason sought to explain God.	All of life should be integrated in a complete cosmology.	The use of metaphysics to explain God. The text was memorized; a transfer of knowledge in schooling.
The Twentieth Century:	To relate the subject matter to the student.	The student is the starting point of learning. Justice is the most important virtue. Reason supercedes the intellect.	The use of sociology and psychology as ultimate legitimators.
The Kerygmatic Movement:	The teacher guides the student in culture and Scripture.	The life situation of the student is important.	The use of Scripture and liturgy, and the use of discussion.

Initially, as we saw above, the small Christian community was concerned primarily with its own socialization and survival. With the collapse of the Roman Empire, however, Christianity became totally identified with the State; the Church took responsibility for education and the other social services. The cenobitic tradition gave way to the monastic tradition in which the important practice of charity[116] was possible. We saw that monastic education was one of enculturation with the nurturing community being all of society. Since monasticism was a Bible-based culture, all members had to be able to read and write.

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[116] For the importance of charity see I Corinthians, 13:1-13.

A significant paradigmatic shift in the curriculum orientation of religious education programs occurred with the rise of the universities in the thirteenth century, the rediscovery of metaphysics on the one hand, and the beginning of Nominalism on the other. It precipitated the end of Christendom and resulted in polemic hostility. From free, abstract theological speculation we now enter into an era when each group, old and new, found it essential to determine exactly what was to be believed. Educationally, this gave rise to the transfer-of-information catechism. The material was to be memorized.

The beginning of the twentieth century saw a shift from this rigid curriculum orientation, interestingly known as the traditional orientation, to a more humane approach which attempted to incorporate the findings of pedagogical research. The emphasis was to be on student learning. Toward the middle of this century there was a brief encounter with a biblical / liturgical / historical curriculum orientation which combined the Augustinian approach of salvation history with the enculturation of the monastery. Even before it had an opportunity to be sufficiently implemented and evaluated it was replaced with a "life-centered" technological orientation which attempted to give the student the *right* experience. It was very individualistic and psychoanalytic. It reflected secular society's concern with sensitivity groups: getting in touch with their feelings.

All the curriculum orientations described in this brief survey are teacher-centered. A higher authority decides what is best for the student; the students are the passive recipients of knowledge which has been carefully selected for them by those who know better. They are not expected to evaluate the material critically. In the different eras discussed above, and the paradigmatic shifts between them, it would be difficult to say that only one type of curriculum orientation existed universally in any specific era. For the sake of this study, then, I will set up ideal types which can be free of the polemic of the ages.

V. CURRICULUM ORIENTATIONS IN RELIGIOUS EDUCATION PROGRAMS and CRITIQUES

Which curriculum orientations emerge when the notion of orientation and religious education programs-as-plans interface? When the general notion of curriculum orientation, as I have portrayed in Chapter II, and the concrete programs-as-plan I have assembled and examined are interpreted, curriculum orientations in the texts of the concrete programs can come into view. The interpretive task consists in not covering up this tension between the general and the particular but in allowing for a continual re-interpretation. The ground of the orientation in the particular programs may speak to the general notions. Furthermore, we might gain insights into the concrete religious education programs by revealing facets of curriculum orientation.

A program, in the Greek sense of **pro-graphein** (pro=before + graphein=to write), is the written outline of the features which, although not always explicitly stated, would include intents, displays, activities and evaluation according to the Aoki Plan[117] Often the statements of intent are stated as aims, objectives, or purposes and as such state the agenda of the program. These intents, given by the curriculum developer, reflect the implied assumptions of society as expressed by religion, politics, economics, culture and civilization. The actual content or substance of a program as expressed through such learning resources as the printed text, cultural artifacts, or experiences are the displays. These can be either open or closed. A closed display would be totally self-contained, answering all questions minutely thus leaving nothing open to interpretation; an open display, on the other hand, begs the actor to explore further and to interpret the substance of the experience. The experiencing of both the teacher and the student in an open display would tend to be active, while in a closed display the activity would tend to be passive. The activity of a closed display tends to lend itself to what Freire calls "banking knowledge", the mere absorption of facts. Also, the teacher and the student not only interact with the display but also with each other. To put this another way, when we encounter phrases like "activities instil learning" we see that something is being done to the student: the student-as-receiver is passive in the activity. The evaluation of the program, often not made explicit, discloses the value of the activity of the student, or of the teacher-and-student, depending on the program developer's and/or the teacher's intents, displays and activity. It also discloses the control factor. In a technological society, for example, with its stress on efficiency, performance, control and productivity, evaluating "the business of learning" would be in numerical scores; in a humanist society, on the other hand, with its stress on virtue and beauty, evaluating would be in terms of the quality of life. Evaluation, therefore, is contingent upon the explicit and implicit intents, displays and activity of the program developer.

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[117] Throughout this study I use the Aoki Plan as described in Chapter II. I find it the least theory-laden. In the next chapter on program analysis I shall explain my usage again in some detail.

The actual programs disclose in their component parts the curriculum orientation. Likewise, by examining the religious education programs it becomes possible for curriculum orientations to emerge. In the historical survey in Chapter IV we sketched the development of religious education through major eras from the time of Christ to the present to give an insight into the background of these programs. In this chapter, actual programs are examined to lay out the possibility for new directions.

We will examine selected programs in terms of the plan discussed in Chapter II, namely, the intents, displays and activities of the programs. The reason for the name of the sections, although it appears to be premature, is given after the intents, displays and activities have been examined. This will then be followed by a critique of the implied view of the program and the implied social relations of the program.

A. THE SCHOLASTIC CURRICULUM ORIENTATION

1. Programs, Group 1

The selected programs we will examine to disclose curriculum orientation in this section are Book One and Two of **The Baltimore Catechisms**, **The Penny Catechism** and Luther's **Small Catechism**, which are small booklets, formally known as **libelli**, for the use of elementary school children and the unlettered. We will also examine teacher's manuals such as Schumacher's **I Teach Catechism**, and Spirago's **The Catechism Explained**[111] as well as **Spirago's Method of Christian Doctrine** edited by Bishop S.G. Messmer in 1901. Other programs examined were John Schanz's **The Sacraments of Life and Worship** for young adults; Cardinal Gasparri's **The Catholic Catechism**, a commentary and three texts ranging in use from children to young adults; John Bennett's **Manual of Suggestions in Catechetics**, a companion to the **libelli**; university programs such as Francis Connell's **Outlines of Moral Theology**; G. Van Noort's **Dogmatic Theology**; Adolphe Tanquerey's **Manual of Dogmatic Theology**, and **The Spiritual Life**; Noldin-Schmitt's **Summa Theologiae Moralis**; and Ludwig Ott's **Fundamentals of Catholic Dogma**. The adult programs examined were the **Catechism of the Council of Trent**, also known as **The Roman Catechism**; John Hardon's **The Catholic Catechism**; and Ronald Lawler's **The Teachings of Christ**, as well as the **Baltimore Catechism #3**, a program for secondary schools and colleges.

a. The Intents in the Programs

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[111] Richard F. Clarke edited **The Catechism Explained:** an exhaustive exposition of the Christian Religion, with special reference to the present state of society and the spirit of the age, by Francis Spirago, N.Y.: Benziger Brothers, 1921. The title page refers to it as " **A Pastoral Manual** for the use of the preacher, the catechist, the teacher, and the family; made attractive and interesting by illustrations, comparisons, and quotations from the Scriptures, the Fathers, and other Writers." The original copyright was in 1899 with the German title: **Vokskatechismus**. The American Bishop, S.G. Messmer edited and enlarged for American usage **Spirago's Method of Christian Doctrine:** a manual for priests, teachers and parents, N.Y.: Benziger Brothers, 1901, from the original **Handbuch der Specialmethodie des Katholischen Religionunterrechtes**.

From the foregoing we note that religious education programs range from programs for children, such as the **Baltimore Catechisms**, to programs for university students, such as those by Van Noort, ranging in sophistication from multifaceted programs of Trent to Schumacher's (1945: xi) "the manual is the method." The Schumacher's two volume "instruction for the use of teachers of religion" is "to aid the teacher with a systematic presentation, fully explanatory in its character, of the doctrinal content of the new revised **Baltimore Catechisms**, and place at her command an ample amount of matter which will enable her to teach religion accurately and confidently and without having to resort to time-filling desk work or similar activities" (1945: iv). Books One and Two of the **Baltimore Catechisms** were the officially authorized programs by the U.S. bishops for all elementary grades. Schumacher appears to be anxious to give the teacher a systematic presentation which is both an accurate and complete commentary on the textbooks.

In contrast, Cardinal Gasparri, writing for Italian young adults, states:

> Our aim in the compilation of the Third Catechism has been to set down only those doctrines which the Church herself has defined.... We have tried to express these doctrines in as few words as possible, ...

Gasparri obviously does not want to burden the students with unnecessary detail even in a program for young adults. It should be noted, however, that for both Schumacher and Gasparri, "knowledge of God and service to God" are the main aims of teaching religion; the "knowing Catholic" should also be the "doing Catholic". (Schumacher, 1945: Vol. I, iii).

In another program, Francis Spirago (1901: 19), whose Austrian program was edited for a U.S.A. public by Bishop Messmer, states the intent of his program with these words:

> What the purpose and aim of all religious instruction must be follows clearly from the nature of religion itself, which in its full sense is not merely the knowledge of God and his holy will, but also a divine worship and a conduct of life in accordance with that knowledge. Consequently the aim of Christian Doctrine must be twofold, namely, to impart Christian knowledge and to instil Christian life; it is not instruction only, but above all education.

According to Spirago, children must be led to a knowledge of God which is not a mere rehearsing of the words of the catechism but an "understanding of the sense of the truths of faith", and also an act of worship. For him "knowledge and understanding" is "to lead to a lively and energetic faith." It is Spirago's intent that knowledge should lead to action although he does not dismiss "banking knowledge" to defend the faith since he states that:

> In place where different denominations exist, the main points of the controversy are to be specially considered and more exhaustively treated, so as to furnish the children with ready answers in defense of their religion, ... avoiding all personal allusions and attacks on the followers of other creeds (p.200).

In the preface to Spirago's 1921 manual for teachers it is noted that "we already possess in abundance catechisms and religious manuals which appeal only to the intellect; books which do not aim at the warmth of expression and the fervent, persuasive elequence which appeal to the heart, the force and vivifying power which affect the will through the influence of the Holy Spirit." His program intends to cultivate the affections, and the will so as not to teach to philosophize about religion, but to make good Christians who delight in their faith. Accordingly, the specialized language of theology, or "technical terms, in which almost all religious manuals abound, even those intended for children, are carefully eliminated." Thus we see the intent of Spirago's program is to assist the teacher to prepare religious instruction which appeals to the heart to "make" good Christians out of the students.

The Canadian writer, John Bennett, an Inspector of Separate Schools in Ontario in the 1930s, echoes some of Spirago's catechetical intent. In his **Manual of Suggestions in Catechetics**, Bennett (1934: 67) states that:

> Mere presentation of ideas and parrot recitation of doctrine accomplishes practically nothing. Fact learning is not the aim. Principles, well understood, together with the ability to apply them to conduct, is the aim. Knowledge is a means to virtue as well as an aim in teaching religion.

The intent of programs for children, then, was to come to a basic understanding of the principles of religion and to live those principles. Knowledge by itself was considered insufficient; the doing of the word was necessary. The emphasis in religious education programs for children and the unlettered, as we have seen thus far, was on right action through right knowledge.

We may now move to the other end of the educational continuum, that is, university programs, and examine if the intents have changed. Programs for university students may be divided into two categories, namely, the normal undergraduate student and the professional theology student. I will first examine the programs for the professional theology student such as those by Tanquerey, Van Noort, and Connell.

Adolphe Tanquerey, a French Sulpician who was a long time professor at St Mary's Seminary in Baltimore, was one of the better known curriculum developers for the professional theology student. The preface to the English translation of his two volume **Manual of Dogmatic Theology** states that "his textbooks have been instruments by which many of the priests in the United States have acquired that solid training in Catholic doctrine so essential to the successful fulfillment of their priestly duties in the salvation of souls." These words are then enlarged upon with the following:

> This conspectus of Dogmatic Theology will also have a special appeal for the religious, both men and women, who are searching for a deeper understanding of the divine truths which they frequently present in the classroom. But perhaps the supreme value of a work such as this is that it makes available to the educated Catholic layman a systematic and scientific exposition of the fundamental truths of the Catholic faith (Tanquerey, 1959: xvii).

The intent of the program, it should be noted, is to present "systematic and scientific" knowledge for personal understanding and lesson plan preparation. Tanquerey's (1923) intent of his program in ascetical and mystical theology gives us a clearer indication:

> ...a vivid realization of the truths of faith is the strongest incentive to earnest and steady efforts towards the correction of faults and the practice of virtues. Consequently in the first part of this treatise the practical conclusions that naturally flow from the revealed truths and the general means of perfection are developed (Tanquerey, 1930: vii).

It may therefore be said that Tanquerey's program is intended to provide knowledge so that good action results. Consequently, his program's intent does not differ from the program for children.

Another program for the professional theology student, translated into English, is that of G. Van Noort. In his general introduction to theology, Van Noort (1961: xxii) points out that theology is distinct from faith although theology renders assistance to faith. The intent of Van Noort's program is "to advance the scientific knowledge of the professional student of theology." He does not differ from Tanquerey in intent. It is noteworthy that both use the term "science" in the pre-Cartesian sense of a disciplined body of knowledge.

In contrast to the above programs, we see Francis Connell, who was the Dean of the School of Theology of The Catholic University of America in Washington, D.C., publish in 1953 **Outlines of Moral Theology**, a program intended specifically for university students rather than the professional theology student. Connell's program does not "presuppose both a thorough grounding in philosophy and a fairly broad knowledge of the technical terms of the science of theology" as would be the case if he were writing for the professional theology student. He intends, nevertheless, to cover the entire field of moral theology.

Another program for the non-professional theology student is **The Sacraments of Life and Worship** (1966) by John Schanz who intends his program "to present a rich and deep understanding of Christian revelation in such a way that today's college students would be able to respond with a Christian faith and life that are both culturally mature and scientifically precise (1966: vii)." The intent of both university programs is the same: to develop knowledge which will lead to good action.

Although the programs examined thus far range in scope from elementary school to the professional school of theology, the basic assumption of intent has remained constant: to build a strong knowledge base which will influence the heart to act and live in accordance with the principles of the Catholic faith. Implied is that without this knowledge it is not possible to live a good life. But, as we noted in the preface to this chapter, there is also the notion of control: whoever controls the knowledge, controls the activity. Consequently, this places a great amount of power in the hands of the program developers and those who authorize the program developers. Thus the politics of interest, power and control enter the discussion as we noted in the previous chapter.

Because of the control exercised by both the authorizer and the program developer, it tends to be a closed program. The authorizer has control over the developer by granting or withholding the licence to publish[119] a program cannot be used without these signatures of authorization. That also means, however, that the program is considered complete, that the important questions have been answered; there is no need to ask further questions and seek further answers. Thus, unfortunately, embedded in the intent is a closed program.

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[119] The granting of an **Imprimatur** was the licence to print or publish granted by the Catholic episcopal authority. In case of a religious such as a Jesuit or Dominican,

In conclusion, the intents of the programs examined are premised on the notion that knowledge of God leads to service to God, and that knowledge comes from God as interpreted for the people by the upper strata for the hierarchy. This particular notion of knowledge as revealed and authorized will have a great impact on the display which we will examine next. The intent has been to present a comprehensive program of studies covering the entire spectrum of "necessary" knowledge about God in order to inspire the student to lead a good life oriented toward God and his church.

b. The Nature of the Displays in the Programs

We will now examine the second feature of the program, namely, the display as expressed through learning or teaching resources. The displays vary in range from the **libelli**, small booklets for children and the unlettered, to the manuals used by professional theology students and as such complement the intents discussed above. We saw that the intent was to

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[119](cont'd) the Major Superior would grant an **imprimi potest** (It may be printed.) as well. The official censor granted a **Nihil obstat** thereby indicating that the text contained nothing against faith or morals. These authorizations using the above technical terms are usually found on the page listing such information as the copyright and the name of the publishing house. At times there is also a statement indicating that the granting of the authorization does not mean agreement with the thoughts expressed. The new Code of Canon Law rigidly limits the need for these authorizations. Their prime function is to indicate that the 'authorized' program is an honest presentation of the teaching of the church. Although the 1984 Alberta Religious Studies 15, 25, 35 is endorsed by the Catholic Bishops of Alberta, the programs do not have these legal authorizations. **The Code of Canon Law**, promulgated in 1983, reads:
Can. 827 #1. Without prejudice to the provisions of can. 775 #2, the publications of catechisms and other writings pertaining to catechetical formation, as well as their translations, requires the approval of the local Ordinary.
#2. Books dealing with matters of sacred Scripture, theology, canon law, church history, or religious or moral subjects may not be used as textbooks on which the instruction is based, in elementary, intermediate or higher schools, unless they were published with the approbation of the competent ecclesiastical authority or were subsequently approved by that authority.
#3. It is recommended that books dealing with the subjects mentioned in #2, even though not used as basic textbooks, and any writings which specially concern religion or good morals, be submitted to the judgment of the local Ordinary.

build a strong knowledge base from which correct action was expected to flow. The way the authorizer and the curriculum developer focussed on the learning resources to bring their intent to fruition is disclosed by the structure and substance of the display for it lays out what is to be learned. In this section we will focus our attention on the learning resources ranging from **libelli** to professional theological studies.

The **libelli**, which have a long history already in evidence with the rise of the public schools in Western Europe in both Latin and the newly formed European languages at the beginning of the early Middle Ages, will be dealt with based on better known samples from four different time periods. They are **The Small Catechism** of 1529, **A Short Abridgement of Christian Doctrine** of 1726, Gasparri's catechism of 1932, and **The Baltimore Catechism** edition of 1965. These all use the question and answer format. I will give the same question in all these texts to illustrate and compare. Let us first look at **The Small Catechism**[120] by Martin Luther written in 1529.

Q. What is private confession?
A. Private confession has two parts. First we make personal confession of sins to the pastor, and then we receive absolution, which means forgiveness as from God Himself. This absolution we should not doubt, but firmly believe that thereby our sins are forgiven before God in heaven.

A Short Abridgement of Christian Doctrine, published in 1726 and which became known as **The Penny Catechism**[121], as well as the 1921 edition of **A Catechism of Christian Doctrine** follows the same wording for this question and a similar pattern of question and answer

Q (#281) What is the Sacrament of Penance?
A Penance is a Sacrament whereby the sins, whether mortal or venial, which we have committed after Baptism are forgiven.

Gasparri (1932: 174) states the question this way for his adult catechism:

Q. (#413) What is the sacrament of penance?
A. The sacrament of penance is a sacrament instituted by Jesus Christ for the faithful, so that as often as they fall into sin after Baptism they may be reconciled to God.

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[120] Lutheranism dropped the notion of confession, or penance, after Luther's time. It is presently coming into usage again among Lutherans. For further study, see **Catholics and Lutherans in Dialogue**, in 6 vol., edited by Paul Empie, 1965-1978.

[121] This is taken from the 1983 reprint by Prow Books/Franciscan Marytown Press, Libertyville, Illinois.

The Baltimore Catechism, book 2, 1965 edition, states the same question as follows:

Q. (#379) What is the sacrament of penance?
A. Penance is the sacrament by which sins committed after Baptism are forgiven through absolution of the priest.

Q. (#380) Whence has the priest the power to forgive sins?
A. The priest has the power to forgive sins from Jesus Christ, who said to the apostles and to their successors in the priesthood: "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retrain, they are retained."

Q. (381) With what words does the priest forgive sins?
A. The priest forgives sins with the words: "I absolve thee from thy sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Except for the obvious four hundred year differences that emerge in linguistic style, the substance has practically remained stable. Both the Lutheran and the Baltimore catechisms bring the priest into the text; and, Luther and Gasparri bring God into the text as does Baltimore in subsequent questions. When we look at the **Baltimore Catechism**, book 3, a text advertised as for secondary schools and colleges, we see a striking similarity.

Q. (#379) What is the sacrament of Penance?
A. Penance is the sacrament by which sins committed after Baptism are forgiven through the absolution of the priest.
(a) Penance is a supernatural moral virtue which prompts the sinner to detest his sins and incites him to offer satisfaction for them and to amend his life in the future.
(b) Penance is also a sacrament instituted by Our Saviour in which sins committed after Baptism are forgiven through the absolution of the priest.
(c) Through mortal sin the soul is deprived of its supernatural life. The sacrament of Penance raises the soul from death to supernatural life.

It should be noted that all the sentences are declaratory and that there is a complete avoidance of any element of doubt. "This is the way it is", it seems to say. The extended high school and college text is actually only a series of cross references to other parts of the catechism, for instance, (a) refers to question #119, (b) to #304, and (c) to #67. All these are declaratory sentences as well, thereby discouraging interpretation by both the teacher and the student. It should also be noted that no attempt is made in any of the **libelli** cited to explain the technical scholastic theological language. We might say, therefore, that this type of closed display rigidly determines what "knowledge" the teacher/student "learn" and, furthermore, what is not studied. By exercising control over the learner in this way the text makes no allowance for any questioning by the participants.

By contrast, for the professional theology student the display was divided into positive and speculative neo-scholastic theology. Positive theology demonstrated the existence of various truths of the faith by collecting and organizing the various statements of Scripture and the documents of the Church. Speculative or scholastic theology makes use of philosophy to offer a deeper and fuller understanding of religious dogma[122], to harmonize dogmas with the principles of natural reason, to illustrate dogmas by analogies drawn from the world around us, to clarify the bonds of unity between the various dogmas and natural truths, and to deduce various conclusions from dogma.

For the professional theology student the learning material of the program was divided into fundamental and dogmatic[123]; the latter was again divided into theoretical and practical. The fundamental, formerly known as apologetics, deals with the foundations on which all theology and religion rests, namely, the actual existence of revelation. Dogmatic theology, on the other hand, deals separately with each of the revealed truths. The term "dogma" describes either practical norms for action or truths primarily of an intellectual order[124]. Theoretical theology deals with those truths which are primarily intellectual in character such as the Trinity and the nature of God. Practical theology deals with normative truths such as morality, asceticism, mysticism, pastoral care, and canon law. The earlier theologians usually treated both dogmatic and moral theology as two aspects of the one science of theology but since the seventeenth century there has been a tendency to discuss them separately (Connell, 1953: 4). Thus, the scope and sequence of these professional programs we have been discussing has the following highly structured framework. This schemata is typical of the ones found in theological curriculum resources.

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[122] Dogma is the transcendental necessity for humanity to affirm certain truths absolutely. Dogma expresses a truth which can be rightly heard and attained only in the free decision of faith. Theologically, dogma is a proposition which the Church explicitly propounds as revealed by God in Scripture and/or tradition.

[123] Today this discipline is also referred to as Systematic Theology, following Tillich.

[124] The technical term for "truths of the intellectual order" is speculative truths.

- I. Theology (in a wide sense)
  - 1. Fundamental:
    - a. Demonstration of Christian Catholic Religion
    - b. The Church of Christ.
    - c. The sources of Revelation.
    - d. Divine Faith.
  - 2. Dogmatic:
    - a. Theoretical: truths primarily of the intellectual order.
    - b. Practical: truths directly looking to a code of conduct.
- II. Dogmatic Theology
  - 1. Theoretical: God: Unity and Trinity, Creation, Original Sin, Incarnation, Redemption, Mariology, Grace and Sacraments, Eschatology.
  - 2. Practical:
    - a. Moral (strictly so-called): Right and Wrong.
    - b. Ascetical: Christian Perfection.
    - c. Mystical: Contemplative life.
    - d. Pastoral: Care and government of souls.
    - e. Canon Law: Laws of the Church.

As noted, these texts, in Latin until Vatican II, had a highly structured framework. The three volume **Summa Theologiae Moralis** by H. Noldin SJ and A. Schmitt SJ[125] is a standard sample in Moral Theology. The authors systematically state the definitions of the concepts, and sub-concepts, and defend their thesis. For instance, in discussing the seventh precept of the decalogue, the notion of dominion is defined with its implications in civil authority and conscience. The definition of dominion is then given as "the legitimate faculty to arbitrarily dispose of anything belonging to the possessor." This is then followed by the four principles of justice:

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[125] This work was used internationally. It was printed in Austria by Oeniponte, Typis et Sumptibus Feliciani Rausch, 1957. Volume I deals with the principles of morality, ecclesiastical penalities, and chastity; Volume II treats the precepts; and, Volume III, discusses the Sacraments, and lists the general index. These texts in moral theology have been replaced by such texts as the three volume **Readings in Moral Theology**, edited by Charles Curran and Richard McCormick SJ, N.Y.: Paulist Press, 1979

1. A thing calls for its owner *(Res clamat ad dominum)*.
2. A thing bears fruit for its owner *(Res fructificat dominum)*.
3. A thing perishes for its owner *(Res perit domino)*.
4. It is not permitted to become richer for having done evil *(Ex re aliena non licet ditescere)*.

The notion of dominion is then divided into perfect and imperfect and discussed according to its use, usufruct, servitude, and the fruit of the thing.

Other programs, such as Van Noort's and Wapelhorst's, follow the same structure. We note that in G. Van Noort's **Dogmatic Theology**[126], he compiles his argument by the use of Scripture, Patristics, the tradition of the Church, and a particular later form of Thomism. This same structure is noted in **Compendium Sacrae Liturgiae** by Innocentius Wapelhorst OFM. It is a compilation of facts and regulations; yet, this text appears to have been so useful that Benziger Brothers reprinted it six times.

In summary, the learning resources tend to have a certain pre-packaged, self-contained directedness about them which suggests a closed program leaving little room for questioning. All, whether for elementary school children or for professional theology students, are couched in the technical language of scholastic theology and philosophy which, at least on the elementary school level, would make the substance incomprehensible unless admirably taught by a teacher with academic qualifications in scholastic theology. The display might actually defeat the program. The very intensity of the structure pervading the display at all levels implies that it is a complete system without any cause for further discovery. Consequently, the display seems to predetermine the activities of both the teacher and the student.

c. The Prescribed Activities of Teacher and Students

The activities prescribed in the programs for both the teacher and the learner are of paramount importance. The key words of Schumacher's lesson plan (1945: xii) are aim, explanation, recitation, organization, and reconstruction. He insists that the students must be told the aim of the lesson which is to follow by an explanation. The students prove to the teacher that they understood the explanation and aim by a daily recitation, organization (review), and reconstruction of the lesson. The teacher's activity, therefore, consists of stating and explaining while the student's activity is to respond to the teacher. Note the active activity of the teacher and the passive activity of the student in the following:

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[126] G. Van Noort's three volumes were published in Westminster, Maryland by The Newman Press, 1955. It was a text for those whose Latin was rusty. All footnotes whether in Latin, German, French, or Dutch have been translated. Volume I deals with **The True Religion**; Volume II, **Christ's Church**; Volume III, **Sources of Revelation**, and **Divine Faith**.

> A teacher imparts knowledge in the grades through the presentation of accumulated facts; ... the pupil learns when he listens to concrete examples....(p.iv)
>
> The manner of presenting an explanation should carry the natural inference to be drawn therefrom, namely, service to God. The examples, stories and other matter illustrative of the subject taught must be selected with great care, keeping always in mind this learning objective. There is good reason for drawing analogies relating to the airplane, the doll, the policeman and similar topics; but if these are not combined with other types that spiritualize the subject at hand, they will produce a material effect only, in the end leaving the boy pupil's imagination filled with the pictures of an airplane adventure and the girl's mind wandering into the familiar domain of the doll's house (p.v).

It should be noted that the key concepts Schumacher uses are: "teacher imparts, student learns; ... presenting an explanation ... examples, stories ... drawing analogies ... that spiritualize." Implied in these concepts is the notion that the teacher does something to the students to spiritualize them.

To use an example from another program, Cardinal Gasparri (1932), in discussing teacher activity, writes:

> Inasmuch as we do not teach Catechism solely for intellectual instruction, but primarily with a view to stirring up men's hearts and making them lead moral lives in harmony with that teaching, a teacher will be failing in his duty if he does not explain the doctrine so far as his pupils are capable of appreciating it, or if he does not make use of the favorable opportunities for urging on them the necessity of leading a good life (p.xvii).

In commenting on student activity he writes:

> In learning his Catechism a child will experience a good deal of difficulty; that is why, as the Decree of the S. Congregation points out, it has to be learned by degrees, and according to a child's age and capacity. (p.xiv).

The key concepts for Gasparri's teacher seems to be: "explain the doctrine ... making them ... urging on them ... a good life"; these imply that teacher initiated knowledge leads to good action although, in commenting on student activity, he stresses the notion of experience and age-appropriateness. Perhaps the American, W. Doyle Gilligan (1983) in his preface to the reprint of the **Penny Catechism** was more representative for North America when he wrote, "I have not been convinced that the rote method has lost its usefulness."

For Spirago, on the other hand, the most important catechetical activity was to make sense out of the truths of faith since he disparaged mere knowledge of the letter of the word as can be seen from the following sentence. "What would it profit a boy to know a learned definition of theft, if notwithstanding he steal?" Consequently, the teacher is instructed to motivate the will of the children in the right direction through acts of religion as the following illustrates:

> For instance, the children make the solemn promise to keep, for the future, the Commandments in question. After the Fourth Commandment has been treated of, the children might stand up and say, with joined hands and looking at the crucifix: "Lord Jesus, we promise always to honor our parents. Help us to carry out this resolution."

Spirago is anxious that the teachers be prepared totally for each lesson to the point that they "know by heart the very words of the text book" (Messmer, 1901: 95). He sees great value in "showing the actual things to be explained", and encourages the teachers to use "similitudes and comparisons, examples, contrasts, maxims, all of which are found in good reference books" (p.179). In this way he sees pure memorization on the part of the students to be harmful (p.192) since the students will dread religion class. For him a typical lesson includes (1) the notion of the subject, (2) the development of definition of terms, (3) the explanation of the subject, (4) the argument or statement of reasons, and (5) the practical application (p.241). The fact that he finds it necessary to take such a strong stand against mere memorization means that it was common practice at that time.

In contrast, the teacher/student activity in theology at university or at the professional theology school was either the lecture approach or the textbook approach. In the lecture approach the professor gives explanations, interpretations, and insights into the topic under discussion; in the textbook approach the instructor gives an exegetical interpretation of the text. The students listen and take notes. In some universities the professor would make copies of his/her notes available to the students thereby providing material to be studied for the final examination. A textbook, like Van Noort's series or Ott's synopsis, became references for an orderly and systematic presentation. Depending on the creativity of the lecturer, it can be intellectual drudgery or intellectually stimulating.

From the foregoing programs it becomes evident that the classroom activity, whether for elementary school children, for university students, or for professional theologians, tended to be teacher dominated. Something was being done to the students to elicit positive action in much the same way a computer can be programmed to do certain work; likewise, in the activity we have examined, there is a distinct separation between the teacher and student: one *instils*, the other *has instilled*. It is clear that the student is not to go beyond the boundaries demarcated by the intent as encapsulated in the display. The activity of neither the teacher nor the students is encouraged to go beyond and explore the text. It is very much a closed system; instead of a search for knowledge, it is training to be "a loyal son of the Church".

2. The Curriculum Orientation within the Programs, Group 1

Now that we have examined a number of religious education programs, we are in a position to delineate the curriculum orientations which have emerged. As noted above, orientation is embedded in the language and paralanguage of the individual and culture and thereby enunciates the interests of that individual and culture; and, furthermore, it reflects the pre-rational assumptions the individual and culture has about the meaning of life, as well as well as the approach to the living of life as that individual and culture interacts with the ecosystem. The theological and philosophical presuppositions inherent in the facets of the orientation give structure to the world-view and meaning to existence.

Embedded in the programs we see interests, assumptions and approaches. To elucidate upon them, we must draw them into sharper focus thereby disclosing the conventional wisdom of the program developer and the culture framing that conventional wisdom. In this section, therefore, I will not only include the programs examined thus far, but also the foundational material which gave credence to these programs.

a. The Interests

Interests disclose what is of value and toward what the intent, objective, or aim of the program is directed. It speaks of the quality desired by the individual, the culture, or by civilization in an educational program and, as such, in a certain way, is the result of an ideological stance. Consequently, the interests of a program disclose why this particular activity is taking place, why the **libelli**, for instance, were structured the way they were, and why the intent in the display for the professional theology student was not significantly different from the intent in the display for elementary school students.

In attempting to disclose the interests of the curriculum orientation of catechetical programs, we should go to the Catholic Ecumenical Council of Trent (1545-1563) which formulated a benchmark program known variously as **The Roman Catechism**, or **The Catechism of the Council of Trent**. It was the first time in the history of the Catholic Church that a program had been mandated for the universal church. Its interests are stated this way:

> a work should appear... from which pastors and all others on whom the duty of imparting instruction devolves, may be able to seek and find reliable matter for the education of the faithful; that, as there is one Lord, one faith, there may also be one standard and prescribed form of promoting the dogmas of faith, and instructing Christians in all the duties of piety.

Trent needed "an authoritative Catholic catechism" because of the "confusion created by the Protestant Rebellion of 1520 A.D." It had become necessary to define in precise terminology what truths were to be believed by the faithful so that the faithful could be secure in the *Truth*. By using Scholastic theology and philosophy this curriculum orientation was primarily interested in the refinement of intellectual operations. The neo-scholastic writers see their program this way: "to meet the needs of students in clear concise form" (Ott); "to make available a full course of dogmatic theology in English" (Van Noort); "to present the students with an English translation of the most important documents of the Magisterium" (English Jesuits). This is somewhat more open than the interests expressed by Hardon (1975:15) as recently as 1975 in his text, **A Catholic Catechism**:

> In a time of confusion, aberrations and deficiencies...it is good to have the security and fidelity of this catechism.

Likewise, Lawler (1975:19) in his 1975 text, **The Teachings of Christ**, states that he is "concerned that religious education retain the essential content of the Faith of our Fathers."

In contrast to these, **The Roman Catechism** suggests how the material should be presented while actually developing the material. In speaking of matrimony, for instance, the Fathers of the Council of Trent write:

> Matrimony, according to the general opinion of the theologians is defined: *The conjugal union of a man and woman, contracted between two qualified persons, which obliges them to live together throughout life.* In order that the different parts of this definition be better understood, it should be taught that, etc. (*italics theirs*)

The authors proceed to analyze the definition while giving direction for teaching the concept. Thus it may be said that there is a strong pastoral theology. The pre-Vatican II programs are not particularly concerned with the other-than-immediate reader. Where Trent was practical these programs were theoretical and very logical. While Trent evidences humanism, the pre-Vatican II programs were known for *legalism* and *rationalism* because of their casuistic teasing out of subtle distinctions gleaned from Trent and earlier texts.

By contrast, Spirago's primary interest is less entrenched, more open, for he states his interests are:

> ... to answer the question, for what purpose we are here upon earth, thereby emphasizing and giving prominence to man's high calling and destiny, it is especially suited to the present day, when the pursuit of material interests, self-indulgence and pleasure, engrosses the attention of so many (from Preface, 1921:5).

And Spirago further writes:

> If Catholics were thoroughly acquainted in their childhood with the fundamental truths of religion, if they were taught to see how all the different parts of this divine edifice combine to form one beauteous structure, the darts of hell would have no power to injure them.

Thus we see that Spirago in interested in a structured knowledge base which will give the religious meaning and purpose to the lives of the students thereby also countering materialistic trends in society. He is countering one ideological stance with another.

In another program, Smith in his text, **The Teachings of the Catholic Church**, (1948: 1) also expresses his interest in a knowledge base:

> These religious truths are the basis of life; (the student's) appreciation of them determines the whole course of his existence; and if concerning them he had the slightest real doubt, his outlook would be radically changed.(p.1)
>
> He must have convictions, otherwise his life will be purposeless; they must be firm, else he will be inconsistent in practice as his theory is vacillating; they must be sound, for upon them depends the success or the failure of his life.(p.1)

Smith is not coming from an entrenched position like Hardon and Lawler; nevertheless, there is an appeal for a consistent knowledge base from which positive action may flow.

These samples, as representative of the larger context we have seen in the section of Chapter III dealing with religious hegemony and schooling, disclose that the interest of religious education was to pass on the *Truth* from one generation to the next from within a closed *fortress mentality*: we are right, they are wrong. By using an approved text the teacher was expected to speak with the "Truth of God". We may see these interests operative in the Neo-Scholastic texts of the first half of this century. Thus Cardinal Gasparri (1932:xi) wishes "to provide a reliable summary of Catholic doctrine." Ott (1955) merely states that he wishes to "present a basic course in systematic theology for students." And, Van Noort (1961) wants "to bring a series of dogmatic textbooks to a population not versed in Latin." And, the **Catechism of the Council of Trent** wishes:

> to assist the pious zeal of pastors in discharging the duty of instruction, should they not be very familiar with the more obtuse questions of theology.

This is in keeping with the interests of pre-Vatican II neo-scholasticism.

Likewise, Gasparri states the interest of his program thus:

> It will be found that in the apologetic classes given in our colleges this Catechism will prove very useful, as providing a standard in order, method, and statement, for teaching students how to acquire a deeper knowledge of their religion and also how to defend it. (Gasparri, 1932:xv)

While Gasparri allegedly writes for children and Ott for university students, they have comparable interests. Gasparri (1932:xv) wishes "to set down only those doctrines which the Church herself has defined, or which are generally received in theological schools, or are in accord with general Catholic practices that the Church has never repudiated." and Ott wishes "to present the essentials of Church teaching and the foundations of such teaching in clear and concise form." Their audiences had an influence on their interests which we also note in Spirago (1921: 7) when he writes:

> ... the author has kept in view his purpose of assisting the teacher. To this end he has made it his endeavor to arrange his matter according to a clear and methodological system; to place his ideas in logical sequence, and to clothe them in simple language composed of short sentences.

In all the programs quoted thus far we see the interests of a methodical and closed system, but this was not necessarily universal since in Smith (1948: v) we see interest in open dialogue:

> Nor has it been considered necessary or expedient to eliminate permissible differences of view from this combined presentation of dogmatic teaching of the Church; divergencies of theological opinion within the unity of faith are a mark of the true liberty of the children of God.

Smith attempts to present the various points of view and sees this type of curriculum orientation as healthy.

But the post-Vatican II writers, Hardon and Lawler, reacting to Vatican II and a wave of liberalism, do not share in this openness; they wish:

> to provide a concise source book on the principal teaching of the Catholic Church. (Hardon)
>
> to present the deposit of faith not the conclusions of academic research but as a dynamic message given by God through Christ. (Lawler)

The foregoing leaves the impression that Lawler speaks in the name of God while scholars speak only in their own name. As in the **Roman Catechism** there is a great concern with *my Truth*; but, the authors of the **Roman Catechism** were Renaissance humanists who had a great concern for the beauty of language, the post-Vatican reactionaries appear to be concerned only with their own version of truth. As Smith (1948: 2) writes, "The Catholic theologian sets out with the supposition - which as a philosopher he is able to vindicate - that the human mind is able to know truth." Implied in this statement is an open search for truth on which early scholasticism prided itself.

Priests in the seminary had a Scholastic education based on the theology and philosophy of a later form of Thomism; seminarians were properly referred to as *Scholastics*. Such terminology as *transubstantiation, sanctifying grace, hypostatic union*, etc., tended to be taken-for-granted academic language. There was an interest in maintaining that language since each word carried the negotiated meanings of centuries of debate and was now regarded settled. The expositions the priests gave to lay people tended to reflect this interest in academic language as well. A good example is Schumacher's **I Teach Catechism**, a manual for priests, teachers, and normal schools. Another example would be Ludwig Ott's text with its clear, concise and accurate abstract definitions such as: "The Holy Spirit proceeds from the Father and from the Son as from a Single Principle through a single Spiration." It became a handy reference work for seminarians who treasured it before examinations. Thus we see the language of religion as the language of scholasticism in which only a select few were versed, namely, the priest and theologian. The language, therefore, could be seen as an instrument of control and special interest politically. The ordinary teacher, not versed in scholastic terminology, became subservient to those who controlled the language; it appears that the interests disclose a closed, curriculum orientation of control.

b. The Assumptions about Religious Education

We will now examine the orientation's assumptions which will disclose the ideological stance of the program developers and of the culture. When we know what is assumed as an unquestioned premise, or as a philosophical or theological dictum by an individual or a culture, we know the foundational thinking-as-usual of that individual or culture. What is taken for granted in a program is the hidden agenda of the interests of the individual or the culture. Consequently, what the program assumes is a good indication of the curriculum orientation of the authors. In a religious education program what is assumed to be religious knowledge and, therefore, what is truth takes on a new significance. For instance, for the ancient and mediæval world, **verum est ens**, that is, being itself is true, in other words, apprehensible, because God, pure intellect, made it, and he made it by thinking (logos). The world was theocentric, and all truth was defined in relation to God. Thus St. Thomas Aquinas (1225 1274) could say that "truth is the primordial opening out of being (**ens et verum conventuntur**), and also the function of the judgment (**adequatio intellectus et rei; Contra Gentiles I, 59; De Veritate I, 2**), truth is the equation of the intellect and the thing or situation - **res** can also be understood as situation. He quotes Anselm (**De Veritate xii**), "Truth is rightness perceptible by the mind alone"; and Hilary (**De Trin. V**), "Truth makes being clear and evident." It is God who is truth who perdures in being. Through the intellect this truth comes to be understood. But the radical anthropomorphism of Vico changed the **adequatio** theory to **verum quia factum**, truth is that which is made or done, which was changed by Marx to the gerundive **quia faciendum**, which must be made or done. The unified mediæval vision of God at the center gave way to an anthropocentric notion of truth. The assumptions of a program in religious education disclose which theory is ascribed to.

The scholastic assumption of truth and knowledge needs to be seen in light of the doctrine of Original Sin which states that although mankind is basically good according to Catholic doctrine, there is a proclivity to evil and the intellect is flawed.[127] Without divine help we cannot achieve the perfection to which we have been called. Thus we see that Trent assumes that:

> Such is the nature of the human mind and intellect that, although by means of diligent and laborious inquiry it has of itself investigated and discovered many other things pertaining to a knowledge of divine truths; yet guided by its natural lights it never could have known or perceived most of those things by which is attained eternal salvation, the principle end of man's creation, and formation to the image and likeness of God.

The assumptions are that in spite of the excellence of the human mind, humanity needs further revelation by God to understand certain fundamental truths and these fundamental truths are determined by the church. When we come to understand these assumptions, we may also come to understand the direct approach of the **libelli**: the neatly packaged answers of the catechism complete the necessary knowledge of the ordinary person. This assumption may be seen quite succinctly in Hardon (1975:23) when he writes:

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[127] Calvinist doctrine, in sharp contrast, sees mankind as basically evil, devoid of good, and not capable of doing any good without the help or "election" of God. A person must be "born again", "elected" or "justified" and accept "Jesus as a personal savior" to in order to attain heaven; no personal merit is possible. This has many ramifications pedagogically.

> The Scriptures are not self-explanatory ... they require the Church's Magisterium or teaching authority to explain what the more substantive passages mean and how they are to be lived out by the faithful.

Likewise Spirago sums it up this way:

> It is, and ever will be, the basis upon which the whole structure of religious knowledge, raised by oral instruction, will rest. In after years what is wanted will not be so much an increase in theological knowledge, as a lucid explanation of the truths already learned, and further proofs are added for the sake of deepening religious conviction (p.9).

In contrast to the foregoing, there is a philosophically interested assumption operative, namely, that the language of religious education should be the language of a particular philosophical school, that is, ancient and mediæval scholasticism. This assumption is strongly defended by the French philosopher, Etienne Gilson (1962:14):

> The young Christian does not know that he is an apprentice in theology, but this is what he has become; and if to this theoretical instruction we add religious formation, the education of piety, and the practice of sacramental life, which turn abstract notions into so many lived realities personally known and dearly loved, we shall easily understand that when for the first time philosophy tries to enter such a mind it finds the place already engaged and solidly occupied. This adolescent knows almost nothing, but he firmly believes a great many things. Moreover, his mind is accustomed to moving freely from belief to rational knowledge and from knowledge to belief with no other intention than to observe their spontaneous agreement and to probe more deeply into their wondrous harmony.

This means that the young Christian should enter the world of the philosopher prevented from using his own language; furthermore, it erroneously suggests that theology can only be done through the stylized conceptualizations of a former age. There seems to be an assumption that religious education is arcane. But this leads to a further question: can we, or should we re-enter the cultural milieu of a different time? Schillebeeckx (1981: 100) reminds us that everyone spontaneously reads the past through the prism of the present, his or her own present with its particular questions, presuppositions and hypothesis. We are engaging in a false consciousness if we claim a historicists' objectivity. Schillebeeckx writes:

> Even the person who claims to read all old documents in a "neutral" way cannot think away his own present; he is simply not aware of his own hidden interests. Whether consciously or unconsciously, people look at historical documents in the light of

present-day questions, suppositions and hypotheses.

Thus when we look at **The Roman Catechism** as a historical document we must be aware of what are our conscious and unconscious questions, suppositions and hypotheses. In particular, while examining assumptions, we should be aware of the wave of hostility for anything "Trent" or pre-Vatican II which inundated Catholicism in the mid 1960s. It must be noted, therefore, that **The Roman Catechism** was a program for a largely unlettered population. Furthermore, theological research has greatly dated this text. The curriculum orientation that emerges from it, however, may still have a valid expression in later centuries.

The elements of Trent's curriculum orientation reveal the root meanings of that particular culture and era. The Fathers of the Council of Trent valued instructional material which would present the message of Christ and His Church, free from the aberrations of the Reformers. They felt it was desirable that the teachers of the people have a comprehensive text on which to rely. In the samples of instructional materials for adults considered we saw that value was defined differently: if Trent is said to be pastoral, and Van Noort is academic, then Hardon is polemic. Furthermore, Van Noort reflects the positivism of the physical sciences of his time.

The theological and philosophical assumptions about God which have become the unexamined thinking-as-usual of centuries of Catholicism undergird the programs we have examined in Group 1, whether it is Trent, the **libelli**, or post-Vatican II reactionaries. The scholastic assumption what is valid and determined, validated and legitimated the content of the display thereby gaining acceptance from the authorizers. The theological assumption about soteriology framed the display and gave definition to knowledge. The interests of the program are, therefore, pre-acknowledged in the theological assumptions defining the relationship between God and mankind[128]. This master/servant relationship, evident in the Hebrew Scriptures, is also evident in the Christian Scriptures (Mt. 21:16). The assumption is: if the students had any awareness of the richness of the knowledge presented to them, they would unquestioningly acquiesce. In terms of social relationships, the students are expected to see the hierarchy of knowledge as co-terminous with political power and control, that is to say, if a person is appointed bishop, that appointment immediately makes the appointee, by virtue of appointment, more knowledgeable.

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[128] It is noteworthy that the Catholic Church long defended the supreme right of kings as ordained by God. This assumption was a self-legitimating factor for the ruling elite of the curia, the central administration of the church.

c. The Curriculum Approach

In an educational program the way the intents informed by the assumptions are brought to fruition in the display and the activities is the approach with its implied view of knowledge and social relations. As such it discloses the orientation of the interests just as, dialectically, it is disclosed by the interests. The approach, for instance, could disclose the technique of an empirical analytic pedagogy, with its interests in the industrial metaphors of learning, describing efficiency of learning and predictablity of outcome, or theologically, it could be premised on the autonomy of the individual or the dependence of the individual on God and society; these assumptions about people and their world embedded in the program reveal the approach of the program. The theological presuppositions will suggest the approach, namely, whether a person is assumed to be intrinsically good or evil not only discloses the interests and assumptions of the program but also gives an indication of the approach which might, consequently, contradict the stated theology. As noted in our discussion on critical theology, it is the legitimating aspect of theology which creates respectable activity and, in terms of education, not only the respectability of the approach of a program but also the legitimation of the orientation of a curriculum.

When we examine the program approach used by Hardon in his curriculum we note that he is somewhat less interested in the schematic than the classical scholastics but rather that the student "should be able to distinguish the doctrines we believe on God's revealed word, the actions we practice in response to His manifest will, and the worship and praise we give Him as our Creator." We see that he integrates the dogmatic, moral and liturgical subject areas claiming that "the method followed is a combination of history and logic" (Hardon, 22).

Lawler's first concern is "with the handing on the word of God, the good news of Jesus Christ." "A catechist should give a complete account of the Catholic faith." "A catechism should include everything that the Church teaches" (Lawler, 19). Their approach as expressed by their interests is to present the displays as an integrated whole; they are not interested in the speculative theology of the classical scholastics but in presenting a program that is information-giving. The same approach is seen in the **Baltimore Catechisms** as well as in the other **libelli** previously cited. The questions and answers, although phrased in scholastic terminology, were kept short and simple thereby allowing easy recall.

When we look at the approach of the neo-scholastics, we note that Van Noort acknowledges the approach of his curriculum orientation by stating:

> The scholastic theology of St. Thomas Aquinas is of most value. The basic science of theology is divided into positive and speculative. The speculative uses scholastic philosophy

Nolden-Schmitt states the approach to moral theology this way:

> There are three approaches to moral theology:
> 1. Positive - moral truths which come from their source,
> 2. Scholastic - from theological and philosophical principles,
> 3. Casuistry - an application of the general to the particular.

The neo-scholastic approach was current fare for the professional theologian prior to Vatican II. With its departmentalization and internal logic, the programs were able to move forward in a familiarly structured pattern.

In contrast, Gasparri (1932:xiii), writing for children, has a different approach when he writes:

> Nor is it necessary that a child should know the answers to the questions by heart; it is enough if he understands the meaning of the words... the teacher should explain when necessary the doctrine contained in the questions, using simple and everyday words and illustrations which will help a child grasp what is said.

This same sensitivity may be seen in the curriculum approach of **The Catechism of the Council of Trent** which was written for pastors and teachers:

> Age, capacity, manner and condition must be borne in mind. The priest must not imagine that those committed to his care are all on the same level, so that he can follow one fixed and unvarying method of instruction to lead all in the same way to knowledge and piety.

The contrast between Van Noort's highly intellectualized approach and Gasparri's pastoral care for children is readily apparent. Van Noort's approach is arid and aloof from the pedagogical situation; Gasparri and Trent are very concerned with the students for whom the program is designed.

On the other hand, in contrast to Van Noort, Michael Schmaus' six volume **Dogma**, published in 1969, was a significant shift in curriculum approach since he attempted to write a theology in dialogue not only with Protestant thought, but with that of major non-Christian religions as well. It reflects, as a consequence, the *new* theology of post Vatican II: Scripture *and* tradition as fonts of Christian faith, and a conviction that dogma develops rather than being reaffirmed in the same terms and tones generation after generation. While his work is Scholastic, his learning approaches appeal to understanding rather than mere *knowing*. This is reminiscent of Spirago. Schmaus attempted to incorporate the thrust of Vatican II[129].

Schmaus is in sharp contrast with single volume texts such as Ludwig Ott's **Fundamentals of Catholic Dogma**, first published in 1955 and reprinted several times later, which were intended to present the essentials of Catholic doctrine, and the foundation of such doctrine, in clear and concise syllogistic form. Ott gave the official teaching, the significant Scriptural texts and one or two Patristic texts to substantiate the teaching with a minimum of the development of doctrine, for example:

1. The Divine and the human natures are united hypostatically in Christ, that is, joined to each other in one Person (De fide).
2. Jn. 8: 57 et seq.; Rom. 9: 5; I Cor. 2: 8; Gal. 4: 4; Acts 3: 15; 20: 28.
3. Council of Chalcedon (451 A.D.); St. Ignatius of Antioch, Eph. 1: 1; 7: 2; 18: 2; Rom. 6: 5; Pol. 3: 2. Tertulian, Adv. Prax. 26. St. Augustine, Ep. 137: 39. These references are accompanied by the significant sentence: **in unitate personae copulans, utramque naturas** ***(in unity of persons joining both natures)***.

This syllogistic approach was used for university students and adults; they were to *bank the knowledge* so that correct knowledge could be replicated in an examination. Unfortunately, it was too abbreviated for real comprehension. Modern counterparts of Ott's text are listed in Appendix E. The best samples of this curriculum orientation listed are Hardon's text **The Catholic Catechism**, and **The Teaching of Christ**, edited by Ronald Lawler. Both these texts have been quoted earlier in this chapter. These types of compendia are highly recommended by those who long for the security of pre-Vatican II certitude.

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[129] Michael Schmaus' **Dogma**, (Kansas City: Sheed & Ward, 1968, 1976) follows the traditional outline: Vol. 1, **God in Revelation**; Vol. 2, **God and Creation**, the foundations of Christianity; Vol. 3, **God and His Church**; Vol. 4, **The Church**, Its Origin and Structure; Vol. 5, **The Church as Sacrament**; Vol. 6, **Justification and The Last Things**.

The approach followed the interests, and is indeed informed and, to a large extent, determined by the interests. Furthermore, the key to the approach, as we have seen, is the way the intent, display, activity and evaluation have been determined: the one flows from the other. As we noted, programs can be open or closed, likewise, the approach can be open or closed: open to further investigation, or closed to anything except the actual text of the program. The orientation emanating through the approach is embedded in the elements of the program.

It is noteworthy that in this approach the social relations and the essence of knowledge are taken-for-granted; the assumption that the knowledge of and from God as interpreted by the Magisterium, that is to say, the teaching authority of the Church, is not to be questioned, and that the students are "to master" the material. In this approach the students beome the passive and uncritical recipients[130]. The implied social relations might be described as a thought-controlling hierarchic structure which determines which knowledge was to be presented to the students, and what the knowledge entailed.

The variations of this orientation which have emerged thus far have one thing in common: they are all grounded in some form of scholastic theology and philosophy. The most scholastic of the orientations is the pre-Vatican II textbooks with their strong rationalism. The most humanistic in terms of the student is Trent's **Roman Catechism**. The **libelli** are only conclusions of scholastic thinking, and the post Vatican II reactionaries want to return to that era which they deem secure.

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[130] A Canadian and U.S.A. study of 1,060 youth between the ages of 18 and 29 in 1980 revealed that although 64 percent believe in life after death, less than half accept the doctrinal teaching of the Church and generally ignore the moral teaching while still professing to be loyal to the Church. For a further insight see **Young Catholics in The United States and Canada**: A Report to the Knights of Columbus, by Joan L. Lee, Andrew M. Greeley, William C. McCready, and Teresa A. Sullivan, N.Y.: Sadlier, 1981

Since these curriculum orientations reflect interests as well as the assumptions and approaches of later Scholasticism, I have called them the Scholastic curriculum orientation. Through the interpretations of the texts quoted we saw patterns in their curriculum orientation emerge. Lawler and Hardon, reacting to the liberalism of Vatican II, see a world of confusion upon which they must place "their truth". The student is to be filled with "correct knowledge". The pre-Vatican II neo-scholastic university programs are also doing something to the student but in a milder fashion: they present their collection of synthesized arguments with which they expect the student to interact. Trent also came out of a period of social and religious unrest but evidences a much less entrenched orientation than Lawler and Hardon. For instance, the fact that Trent was very concerned that the text be written in the best classical Latin bespeaks a humanism not found in Hardon. Trent was concerned about the aesthetics of language as well as explaining the teachings of the Church.

In this one main orientation we saw four sub-orientations emerge. Each embodies a certain era of history; each makes a statement about the meaning of life. Yet there is a commonality in the curriculum orientation. Some form of Thomistic theology is the backbone and is evident in all the samples looked at. Yet, there are four forms of this orientation from a Renaissance aestheticism, to subtle casuistry, to laying down the truth, to questions and answers.

3. A Critique of the Scholastic Curriculum Orientation

The primary intent of this critique is to examine the fundamental beliefs about programs, students and school, and to uncover the social relations these beliefs validate and legitimize. Although the theological foundations as well as the symbols and rituals giving coherent meaning to society[131] must be examined in any social program to make sense of that program, it is especially germane in a religious education program. For instance, Habermas' "historical interpretive" as a form of knowledge is more catholic than Werner's (1979) "situational interpretive"; there is a sense of continuity of story and universality of social relationships in Habermas and a sense of isolated individualism in Werner. Thus we must disclose the implications of the presuppositions and thereby question the validity of the program. Only by examining the implied view of the program as well as the implied view of the social relations can we come to an understanding of what is assumed to be legitimate knowledge and, thereby, liberate ourselves from the bondage of centuries. Greeley et al. (1981) have clearly shown in their study that today's young people have liberated themselves.

a. The Implied View of the Program

A program expresses, implicitly or explicitly, the underlying assumptions of society, or of a particular ideological stance of society as the authorizer of the program and the program developer are members of that society and reflect its inherent interests. The scholastic curriculum orientation reflects a particular historical phenomenon, and as with any historical phenomenon we can chart a beginning, an age of vitality, a stagnation, and death as it is replaced by newer movements. It is clear that the written programs we have examined were developed during the period of stagnation when a looking back was already being experienced and when new phenomena were battling for a place in the sun. Rather than being open to new ideas, it started to look in on itself and became closed.

The Scholastic curriculum orientation permitted a very narrow orientation by giving the impression that all questions had been answered and that all problems had been solved. Within this orientation, the texts deal mainly with abstract theory, although these texts as part of the total program were intended to introduce the student to the moral life, for instance, the virtues and the decalogue, as well as to community prayers. Unfortunately, because of Jansenism there has been a tendency to see sin rather than virtue, hence the tendency to stress sin and guilt. Imperfections and venial sins often were confused with mortal sin[132], especially by children who could not adequately differentiate. Guilt, then, became a controlling device. This is more possible with such programs as the **libelli** than with the university texts where the casuistry of Van Noort **et al.** allowed for **epikia**[133], that is, the law does not rule on this point. This, jurisprudentially, allowed people to get out from under. It should be pointed out that the notion of **epikia** greatly influences the curriculum orientation of the program and/or the reader. **Epikia** moves from right to left: from the absolute or mitigated tutiorism of the Jansenists, the probabiliorism of the Dominicans, the aequiprobabiliorism of the Redemptorists, the probabilism of the Jesuits, to laxism[134] of which each group on the right accused the respective groups on the left of them. Children and the unlettered, however, were not able to play these mental games. If the teacher were a tutiorist, the text would be taught to the letter; on the other extreme, if the teacher were a laxist, the text would be ignored in favor of a more comprehensive program. The **libelli**, as texts, were particularly prone to abuse by the tutiorists; the texts would be memorized to the letter and interpreted rigidly.

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[131] David N. Power has examined the symbol and ritual as it influences and gives structure to any society in his book: **Unsearchable Riches:** The Symbolic Nature of Liturgy, N.Y.: Pueblo Publishing, 1984. It is his thesis that only by disclosing the symbol structure of society can we come to understand that society.

A **Denzingertheologie**[135], that is, a mere compilation of dogmatic statements in technical language is evidenced in such programs as that of the **libelli** and these easily lend themselves to a theological positivism and to rigid legalism, which was the trademark of the Church prior to Vatican II. Since no differentiation is made in the **libelli** between what the

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[132] Current theology uses the designation: imperfection, slight sin instead of venial sin, serious sin, and mortal sin. The mortal sin would be a rare occurence.

[133] In Latin **aequitas**, a benign interpretation according to equality and the good. (S.T. I-II, q. 96, a. 6; II-II, q. 120)

[134]See Noldin-Schmitt, Vol. I, **De Principiis**, 1957: 214 **De systemate morali** for a comprehensive overview. Noldin-Schmitt include such standard authors as Merkelbach, Mannhart, Rouselot, and Mausbach-Ermecke.

[135] Henricus Denzinger published in 1949 the **Enchiridion Symbolorum: Definitionum et Declarationum de rebus fidei et Morum**,in Friburg, Germany. This work was enlarged and edited by Adolphus Schonmetzer, Friburg, Germany: Herder, 1976. The English title is: A Handbook of Symbols: Definitions and Declarations concerning Faith and Morals. This work was the compilation of all the definitions and declarations of the Catholic church throughout the ages.

Church has defined as doctrine and what is common opinion, the inadequately trained teacher can easily present all material as **de fide**[136], that is, the formal definitions of the doctrine of the Church. This misrepresentation can lead to a false consciousness. An example of this misapprehension can be found in the Vatican II aftermath when people could not distinguish what was of the essence and what was extraneous. For instance, when changes were made to external appearances, such as the clothing of priests, some people had a crisis of faith as if God, not custom, had decreed a priest's attire. They felt it was not "church" anymore.

If the symbol constructs embedded in the programs are examined we see the unified cosmology of the Christendom of St Thomas Aquinas (1225-1274) with its hierarchic or aristocratic structure implying a God-directed social structure. The symbolic accoutrements of the Byzantine or prince's court are the taken-for-granted translators of meaning in life; the compilation of dogmatic statements continue to give the security of this cosmology. Youth educated in the physical sciences today are introduced to a completely different cosmology than that embedded in the scholastic programs which, consequently, not only outdates the programs but makes them irrelevant.

b. The Implied Social Relations of the Program

The intent, display, and activities of a program imply a set of social relations; the program implicitly states what is a teacher and what is a student. In the programs we have examined the religion teacher is seen as a propagandist for church doctrine, for, as Lonergan writes:

> He did his duty when he repeated, explained, defended just what had been said in church documents. He had no contribution of his own to make and so there could be no question of him possessing any autonomy in making it.(Lonergan, 1979: 331)

Consequently, although the **libelli** were based on reason since they were the end product of centuries of scholarship, these abbreviated answers called for little or no thinking on the part of the common person. Because the common person was given the conclusions of a life of thinking by others, rather than initiated into a personal search for the truth of faith, an anti-intellectualism resulted. This led Gadamer and contemporary theologians to ask how we could liberate ourselves from "the sedimentations of the scholastic tradition" and from lamentably distorted image(s)" (Gadamer, 1976: 201). Drinkwater, likewise, has argued strongly against the use of academic language in religious education which led to a closed system. He states that theological language is not understood by the average layperson and therefore is a hindrance to communication rather than an aid[137].

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[136] The Church uses the designation **de fide** for those doctrines which are formal definitions of the Faith; other designations as **Sententia certa** are undefined theological conclusions and not infallible; **Sententia communis** are the commonly understood free assumptions; **Sententia fidei proxima** are the generally accepted teachings of theologians. For a further insight see **Fundamentals of Catholic Dogma**, by Ludwig Ott, 1963.

If the above-cited **libelli** passages on confession or penance are implemented in a legalistic or positivistic manner, they can be powerful tools of clerical rule. First of all, the nature of sin can be misinterpreted to see obligations to the State and/or to the clergy as obligations to God[138]; secondly, this can be re-inforced by granting or denying sacramental absolution[139]. Thus, for instance, by use of ecclesiastical penalty, priests and bishops can prohibit dancing or drinking on a personal whim even though neither of these is inherently immoral. A program's orientation to authoritarianism would greatly legitimate this.

The main criticism of the Scholastic religious curriculum orientation on the lower level was that because of rote memory it did not call for critical analysis. Furthermore, the **libelli** tended to ignore all other religions as if they did not exist or were not worthwhile. The pre-Vatican II university texts included the opinions of the Reformers and others to be refuted but seldom were the opinions of the "others" included where there was agreement between the Catholic and other world religions.

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[137] See "Use of Words: A Problem of Both Content and Method" by F.H. Drinkwater, published in **Shaping the Christian Message**, edited by Gerard S. Sloyan, 1958.

[138] This was dealt with in more detail in Chapter IV.

[139] The Church laws are very clear about the abuse of the Sacraments for financial gain. Candidates to the priesthood must be adequately acquainted with the science of morality before they are advanced to ordination to the priesthood and subsequently given jurisdiction to administer the Sacraments. Nevertheless, abuses, even by well-meaning people, are a distinct possibility.

The implied social relations are those of a hierarchic or aristocratic world order wherein authority and knowledge are imposed from above. To put this in an illustrative form, the symbolic mythology was that of a ping-pong game between good and evil, God and Satan, with humanity being the ball, and this, in spite of the Oxford Franciscans' insight into causality. The people at the bottom of the hierarchy were expected to be "docile and obedient" and to acquiesce to the thinking of their superiors. This means that the people at the bottom were not expected to do any thinking but only "to master" the ideological stance of their superiors. In terms of social relations it called for a dichotomy between the *cognoscenti* and *ignoranti.*

Many of the criticisms brought against the **libelli** are not valid in terms of the university programs since the students were expected to do personal research. Yet the entrenched mentality of the **libelli** carried over to university programs so that "other" scholars tended to be ignored which is poor scholarship. Prior to Vatican II, Catholics and Protestants ignored each other, and, it is only now that we can start to see some intercommunication between Christianity and other world religions and that North European and North American scholars start to read Latin American theologians. This has forced university programs to abandon closed programs just as elementary programs have been changed.

The Scholastic curriculum orientation was very much the product of the political and sociological forces operative between the time of the religious upheaval of Western Europe in the Middle Ages and Vatican II when Catholics felt they had to protect themselves. Vatican II, responding to a new world condition, opened the windows to fresh air, to use the words of Pope John XXIII. Before Vatican II, however, there had already been ferment for change as can be illustrated by the various curriculum orientations in religious education in this century. The Scholastic curriculum orientation died with Vatican II. Now we can look at some of the newer developments.

B. THE CULTURAL CURRICULUM ORIENTATION

The Kerygmatic movement, discussed in Chapter IV: I, 2, initiated a radical departure from the dependance on Scholastic theology and philosophy. The Church experienced a new discovery of its corporate self, its routinized consensual rituals in liturgy, and especially God's self-manifestation in Scripture. The teacher as a member of the worshipping community of faith became interested in "telling" about the mighty deeds God had done for His people so that the student would grow in understanding and acceptance through involvement in the community. This was comparable to Homer describing the heroes and gods of ancient Greece thereby giving the Greeks an identity in history. In this section we will examine the religious education programs which resulted from this expression of culture.

1. Programs, Group 2

The learning resources of the programs examined in this section are as varied as **The Rule of St Benedict** (480 A.D.) to Bible study such as Mary Wilson's **God's Hand in History** (1963), and Mark J. Link's **These Stones Will Shout: A New Voice for the Old Testament** (1975), and **The Seventh Trumpet** The Good News Proclaimed (1978), and Sandra De Gidio's **Sharing Faith in the Family** (1980), to the locally produced curricula such as the **Alberta Religious Studies Program**, 1984. The locally produced curricula tend to give a rationale for religious education by quoting directly or paraphrasing the major relevant Church documents such as **Gravissimum educationis**, 1965; **The General Catechetical Directory**, 1971; **The Catholic School**, 1977, and **Catechesi Tradendae**, 1979. These locally produced curricula (Appendix C), have incorporated the monastic permeation of religious education into the cultural life of the student. A good example is the **Christian Service Program** which is part of the religious education curriculum of St Mary's Academy and St Paul's High School in Winnipeg, as well as in the Catholic High Schools of the Hamilton-Wenthworth R.C. School Board, which requires that the student must be constructively involved in the community. Praxis becomes a reality.

We should also examine the theoretrical literature underlying these programs. For instance, in our present era, what Westerhoff (1970, 1972, 1974, 1976, 1978) attempted to do for Protestants, Marthaler (1973, 1973, 1974, 1974, 1978) attempted to do for Catholics. Marthaler's theory has an ecclesial rather than school orientation; instead of relying on liturgical studies or theological inquiry, he uses the idiom of social science and culture to describe the process of catechetics. Thus he defines traditional catechetics as socialization and enculturation (Marthalter in O'Hare. 1978:64-92). Because Berard Marthaler is the executive director of **Living Light**, the official publication of the Department of Education of the United States Catholic Conference, his writings are much more influential than one would suppose. Westerhoff is the editor of **Religious Education**, the Journal of Religious Education Association, an ecumenical association. Other authors in this cultural orientation are Babin, Barker, Freire, Jungmann, Warren, and modern liturgists. Among the programs we find **The Canadian Catechism**[140], and adult programs such as Fitzmyer's **A Christological Catechism: New Testament Answers.** Fitzmyer, in a scholarly discourse, answers twenty questions about the New Testament. Other adult programs examined are **What Catholics Believe: A Primer of the Catholic Faith**, (1951), by Joseph Pieper and Heinrich Raskop; **A New Catechism: Catholic Faith for Adults**, by the Higher Catechetical Institute at Nijmegen; and the popular **Christ Among Us** by Anthony Wilhelm which makes ample use of Scripture, but basically uses systematic theology to present its material. A sample university program would be Karl Hermann Schelkle's four volume **Theology of the New Testament**[141]. A sample text on the same level of instruction on the Hebrew Scriptures would be W. Lee Humphries' **Crises And Story**: Introduction To The Old Testament.

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[140] This is the authorized text in both English and French. It was initiated in Québec more than twenty years ago and was based largely on the work of Pierre Babin whose works are listed in my bibliography.

[141] These four texts were translated from the original German by William A. Jurgens, Collegeville, Minnesota: The Liturgical Press, 1971. They follow this sequence: Volume I: **Creation**: Word - Time - Man; Volume II: **Salvation History - Revelation**; Volume III: **Morality**; Volume IV: **The Rule of God**: Church Eschatology. These four volumes are not so much concerned with the historical evolution of given concepts from primitive kerygma to final crystallization in the written gospel as with highlighting significant ideas, words, and themes. The approach rests heavily upon analysis and synthesis, taking into consideration both the immediate context of the specific topics and the impact of related judgments throughout the whole corpus of Scripture.

a. The Intents in the Programs

The intents in this group of programs are not always as explicitly stated as in the other groupings; implicitly they are there. For instance, in the **Praxis Catechismi**, an adaptation of the catechism of the Council of Trent to the Sunday Gospels and Epistles, by Serafino Cruceio OSA in 1645 suggests two sermon "intents". Both were based on the Scripture readings of that Sunday: one sermon was for the morning Mass, the other sermon for evening vespers. One was on a doctrinal subject; the other was on a moral subject. This clearly illustrates a shift from using Scripture as salvation history, to using it as a base for systematic theology while integrating it into the lived culture of the people. As such, it is a bridge between a cultural and a scholastic orientation.

Current programs, however, are more interested in rooting faith in Jesus while disclosing the notion of story in individual and societal experience. Thus the 1976 introduction to the grade four teacher's manual of **The Canadian Catechism** states:

> The history of revelation is inseparably linked with the history of a people. In the Old Testament it is the Hebrew people; in the New Testament it is the People of God, the Church.
> The bond between the Word of God and the community manifests itself in two ways: (1)The Word is proclaimed to the community, and (2) the Word gives birth to the community by webbing the members together in one and the same faith.
> Thus it becomes clear that the most favorable situation in which to transmit the Word of God is within the framework of the believing community. This is verified in the liturgy. For this reason, although the catechist encourages personal reflection to the greatest possible extent, she is careful to provide periods for group instruction as well.

It is intended that the students internalize the story of the Bible so that their values will be based on the values embedded in the Bible. This is done within the context of the community and according to the capabilities of the recipient which according to the Thomistic maxim is: "Whatever is received is received according to the mode of the recipient."[142]

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[142] **Quidquid recipitur recipitur secundum modum recipientis.**

Raskop, opposing Nazi culture, had the intent to counter "current aberrations" by "relying on the mainstream of Christian tradition" with "special emphasis on the virtue of prudence: the foundation of the other cardinal virtues." He proposed Christianity as a counter-culture.

Greeley (1982:9), on the other hand, posits the intent of religious education:

> There are not many things we have to assent to. Once we buy the core insight that God is love, all the others ought to come easy.

In this way Greeley follows the theological dictum of St Augustine of Hippo, "Love God and then do what you will." Greeley is countering an excessive preoccuation with rules and regulations, a left-over from the scholastic orientation of the pre-Vatican II church. As a sociologist, he advocates a return to the roots of the people.

In the preface of a program for university students, W. Lee Humphries states his intent as "to foster understanding of how and why the people of ancient Israel and the adherents of early Judaism expressed their beliefs and ordered their lives about them." Humphries' program **Crisis and Story: Introduction to the Old Testament** limits itself to the Hebrew Scriptures and the Hebrew culture in this program intended primarily for a public university. There is a certain objectification and reification of the people studied even though this history and culture is foundational to Western civilization.

Mark J. Link, on the other hand, wishes to root faith in the story of the past. In the preface to **These Stones Will Shout** (1975), he writes:

> A reason for growth in bible study is a reawakening, on the part of many, of the Bible's contribution to our cultural heritage.

This program draws heavily on archeological discoveries of ancient biblical sites which have proven our understanding of the Hebrew Scriptures to be surprisingly accurate. In the preface to **The Seventh Trumpet** (1978), he states his intent thus:

> The primitive Christian community ... was a dynamic community created around a living and present Lord. It is this dynamic vision that the modern Christian community must recapture and share with the world. For the kingdom begun by Jesus was left to his followers to complete.

Community formation is the main intent of these programs. The students are to become a vital part of the everyday lived community. Likewise, in **The Rule of St Benedict**, a guide for the cenobitic life, we see that the main intent is community formation (R.B., #1), which is contingent on the dynamic presence of Christ.

The cultural component is very evident in the Edmonton Catholic School learning resource **Ukrainian Catholics**; it expresses the intent in the preface this way:

> In addition to catechetical and theological information found in this book, teachers in other subject areas may find useful information relating to the history, culture, and tradition of Ukrainian people who through the centuries have tried to retain their ethnic and religious identity without separating the two forms of their heritage. It becomes quite obvious that the relationship between the culture and religion of the Ukrainian people was a natural development of the growth which their environment provided and required.

Religion and culture permeate each other; one is the expression of the other, and cannot be understood without the other. This community development is done within the specific context of the Ukrainians. In a multicultual dimension, the Edmonton Catholic Schools 1984 program **Community Called Church**, the cultural dimension of community is emphasized as well. The intents of the program are:

1. To realize that to be a Catholic is to belong to the community of Christ, the Church.
2. To understand that to belong to the church is to share in common beliefs.
3. To appreciate that the church offers a way of living patterned on the life of Jesus. To become aware that members of the church are called to live a life of freedom and responsibility

The initial intent in the 1984 ECS program **Sacraments** is:

1. To understand that relationship and beliefs are expressed through celebration, ritual and symbol.

The unit on **Christian Lifestyle**'s initial intent is

1. To understand that the Christian world view gives meaning and direction to life.

The unit on **Scripture** likewise has a cultural dimension in its initial intent,

1. To become aware of the significance of story in the lives of people.

Each of these units addresses some aspect of culture as it relates to God and makes explicit to the students the symbol constructs of their lived reality. The intent to enculturate is thus well served.

In a program for professional theology students, **Theology of the New Testament**, Karl Hermann Schilkle states his intent in the preface as:

> My sketch is an attempt to pursue more weighty words, concepts, and themes through the New Testament, and to describe in systematic summarization what is to be thought of their actual formation and meaning in the individual writings and groups of writings which comprise the New Testament.

In his opening paragraph he asks "Adam, where are you?" (Gen. 3:9) and sets the intent for the program with the sentence, "Oppressed as he is by doubt and uncertainty, it is man's ever-remaining question: Where and how is he to discover himself." Schilkle attempts to formulate an answer by delving into the various cultural ideologies which structured the Hebrew and Christian Scriptures and thereby gave foundation to Western civilization.

The intent, as we have seen in the various samples, is to keep the memory of our story alive by exposing us to our cultural heritage. These stories are seen as powerful creative forces which have shaped our past and present, and by consciously becoming aware of the mythology in our lives we gain our own identity as a person and as a people. The intent is not a recollection of stored data normally relegated to a museum or the attic, but a probing of a dynamic reality of collective memory embedded in present action. It will gradually become evident to the student that the person who has no story has nothing to say.

b. The Nature of the Displays in the Programs

As we have seen in the third chapter, both the Hebrew and Christian Scriptures are the written record of what God has done for His people. In the Apostolic era, the **evangelium** was proclaimed to the assembly and then an elder[143] would comment on it by interpreting the significance to everyday life; this was very much in the tradition of the rabbis and the synagogues. The Sacred Synaxis and the Eucharist became the principal celebration of the Christian community[144]. As we saw in our discussion on Augustine, he saw the biblical narrative as central to religious education. The Bible story was the text. With the rise of monasticism[145] the reliance on the story of God's relationship with his people as described in the Bible was strengthened even more. The daily **Liturgy of the Hours** was not only centered around the singing of the psalms and prayers, but on the retelling of God's intervention in human history as written down in Scripture. The inclusion of patristic commentaries provided a link with traditional interpretation. In spite of the rise of other catechetical material the Bible remained central in Catholic liturgy as a learning resource.

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[143] In the Catholic tradition only a priest or deacon granted faculties to preach and teach by the local bishop may serve in this capacity. To use an education analogy, the bishop is the superintendent responsible for the teachers (priests and deacons) to protect the students (laity).

[144] "Synaxis" is the term used for the first part of the Mass. It consists of the reading of Scripture followed by an commentary (i.e., sermon, homily) by the

As was noted in Chapter III, salvation history was re-introduced to mainstream Christianity by the Lutheran theologians of the eighteenth and nineteenth century. **Heilgeschichte** did not make its re-entry into Catholicism until the second half of this century; however, it was not a pure historical curriculum orientation. **The Canadian Catechism** series for grades one through six makes significant use of Scripture. For instance, in grade four, an individual copy of the Gospels is given to each child during a celebration held in the second week of school. The priest (principal, teacher, parents) places his left hand on the child's shoulder and says to him/her:

> "N., receive from the Church the Gospel of Jesus Christ. May it be for you light and life."

In Junior High School this ceremony is repeated.

The child has been introduced to the notion of personal story in grade four, and is further introduced to the notion of "reflective experience" with the story of God's involvement with his people. Visual aids depicting biblical times aid in deepening the child's awareness. The theme of story is again used in the 1982 Alberta High School Religious Education pilot project on Scripture for grade eleven.

In such commercial programs as Mark J. Link's **The Seventh Trumpet** we see that he uses the Scriptures as well as the writings of contemporaries such as Flavius Josephus, Tacitus

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[144](cont'd) priest. The "Eucharist" refers to the "Chaburoth" the second part of the Mass which is also known as the anaphora.

[145]See **The Rule of St Benedict** (Collegeville: Liturgical Press, 1981), especially the first 150 pages of historical orientation for an insight into monastic community.

and Pliny. He makes ample use of illustrations of artifacts and cultural explanations, posters, maps, etc. The photograph of the artifact allows the student to absorb the cultural significance of the "object" without necessarily using words. Link's photographs, maps and posters allow the students to interact with the story.

On the other hand, a series for adults was worked out by Peter de Rosa[146] with questions about the Bible and Jesus, but it does not use biblical quotations. For example:

1. (#9) *Why did Jesus not refer to himself as God?*
   Jesus, the Jew, did not refer to himself as God because to do so would have been blaspheming for all Jews since Jesus was clearly distinct from Yahweh, God, who sent him.
2. (#16) *How did Jesus speak of God to others?*
   Jesus spoke of God to others as the Father who loves without qualification or hope of recompense his sometimes erring and wasteful sons.

De Rosa merely gives his interpretation and that is not all that different from the scholastic orientation examined earlier.

At the university level in such programs as Schilkle's or Humphrey's, the display consists of text describing and disclosing with a few photographs. It is very much on the intellectual level although both authors suggest that further displays are to be utilized for lecture purposes. In this instance there is no significant difference from the Scholastic Curriculum Orientation.

Religious education, however, is not confined to "religious education classes", but permeates the entire school. While this is the prime responsibility of the entire staff, most Catholic secondary schools attempt to have a priest as chaplain; or, if this is not possible, another theologically qualified person. The priest always has a definitive role and is part of the program. As the Hamilton guidelines for Catholic secondary schools point out, the chaplains are ideally priests delegated by the bishops to a given secondary school institution. The role of the priest in the school is the same as the role of the priest in the parish. The Québec document defines the role this way:

> ... Pastoral animation and religious education pursue a common goal. They are the two prime activities serving serving Christian education in the schools. This oneness of

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[146] Volume IV of the Pace Reader, 1973.

> purpose is apparent, in our view, in the wake of developments along the specific course of action of pastoral animation. It consists in an initiation in Christian experience, although through different approaches or modes of teaching. The ways are different, but they converge, as do meandering mountain trails that meet at the summit.
>
> ... Rather than adding to religious instruction, pastoral animation proposes a different means of penetrating the Christian mystery. It does not add to the path of religious instruction but rather opens up other paths of immense, multi-faceted reality. (**Religion in Today's Schools**, #350-351).

The description is one of collaboration between the priest and the classroom teacher in the religious program.

The curriculum guide from The Lanark Leeds Grenville County Catholic School Board sees the role of the priest this way:

> The priest as leader of the parish community, also has a specific role to play in the religious education program. It is his function to lead the liturgical celebrations that are suggested in the program. The celebrations could be prepared by the teacher in conjunction with the priest, parents and students. If they are to be authentic, the celebrations need relate as closely as possible to the lived faith experience of the class community, and to be adapted to the local circumstances and needs.
>
> The priest is also called upon occasionally, to link the parish liturgical celebrations with the topics that are being dealt with in the program. He can thereby assist the students to enter more fully into the parish celebrations and to feel at home in the larger community. Students might be invited to carry out certain functions in the parish liturgical celebrations.
>
> The priest also assists the teacher, as the need arises, with explanations or clarification with regard to points of faith, Sacred Scripture or liturgy.

From the foregoing we can see that the priest is an integral part of the religious education program of the Catholic school community.

This curriculum orientation, however, draws on everything we have inherited, and not just on the living out of the corporal and spiritual works of mercy. Commenting on our inheritance of ancient antiquity, Hans Küng (1961:17) lists the following points as our cultural inheritance:

1. The Jewish world with its unshaken monotheism, its messianic hope and penetration of every aspect of life by religion (and, negatively, nationalistic narrowness, externalized piety of good works, and the law.)
2. The Greek world of secular wisdom and beauty gave the Church a universal language, a profound intellectual hermeneutic, a magnificent synthesis (and, negatively, intellectual rationalization, conceptual mysticism, over anthropocentric, dualism of matter and soul.)
3. The Roman world of form, law, organization, authority, tradition and unity, practicality (and, negatively, power politics, authoritarian traditionalism,

formalism and legalism.)

The display, therefore, is not just a textbook but everything of our cultural heritage; it merely highlights the divine intervention in human affairs. Anything and everything in human life can become the display, the learning resource in the curriculum.

The culture of the people as it relates to God is the significant display in all the samples examined in this section. The samples can be text or artifacts which in each case reveal aspects of the story of God's involvement with civilization as well as the ideological development of the people in our civilization. The display, therefore, not only depicts God but also more significantly mankind's coming to an awareness of God.

c. The Prescribed Activities of Teacher and Students

As we examine the activities of both teacher and students we note that on the High School level the parents, and to a lesser extent society, determine the values by which their child is to be nourished. **The Canadian Catechism** recognizes this by involving parents and worshipping community through rituals and liturgies. There is a teacher's manual, a student text, and parent pages to keep them informed. On the High School level, however, while parents are still concerned, adolescents are expected by parents and society to take rational responsibility for their own activity within the context of the nurturing community. Education, therefore, becomes a conscious and deliberate effort on the part of the nurturing community to have its younger members adopt its symbols and internalize their meaning. This is best characterized by Martimort (1963:v):

> In presenting this course, we have tried to avoid all dryness and excessive subdivisions which are opposed to the global character of initiation into the mystery of the liturgy, while meeting the normal requirements of systematic explanations.

This religious socialization, therefore, is a process consisting of life-long formal and informal mechanisms through which persons sustain and transmit their faith (world-view, value system, etc.) and lifestyle (Westerhoff, 1974:41). Thus the novice is drawn into the Christian community by a process of socialization and enculturation.

As Murchland (1973: 32) points out in his survey[147]:

> They have stopped talking about religion and are doing it. The ways and means by which the Church tries to be present to these adolescents with the Good News of Jesus challenges the imagination in terms of variety, if not in terms of evenness of quality or of numbers reached. The following are some examples: Christian leadership weekends; Christian family weekends; Group encounter sessions; Catholic action groups; Sensitivity sessions; Week-end retreats; Discussion groups; Drop-in centres; Street programs; Starve-a-thons; Sports leagues; Walk-a-thon; Coffee houses; Prayer groups; Break-through; Fraternities; Youth rallies; CCD classes; Pilgrimages; Sodalities; Social work; Folk Masses; Youth Corps; Happenings; Live-ins; Search; Contact; Squires; Dances; Clubs; Camps; CORE; CYO; CSM; TEC; YCW.

Thus we see that education is much broader than schooling (Warren, 1976: 103). It is, therefore, noteworthy that the Roman documents, such as **The General Catechetical Directory**, 1971, use the term *ministry* rather than teaching to help the students grow in shared meanings.

The Christian community has as its lived tradition a fund of shared meanings and values which are externalized in a common symbol system. For the community to perpetuate itself it must transmit the symbols to the new generation (Berger, 1966:47-183). It is not just a passive receptivity on the part of the student, but a conscious interaction. The official church liturgy as well as language is the medium through which ritual symbols and meaning are communicated and this is particularly evident in a monastic culture.

Language is a social system of symbols by which meanings are negotiated and these symbols find meaning in the everyday rituals and taken-for-granted assumptions of the community. Embedded in the words we use, even use carelessly, is the story of centuries of symbol construction and the development of meanings. As meanings are negotiated and "packaged" in symbol constructs the Christian message has taken on a specific form and specifies dramatization commonly referred to as liturgy.

In acculturation, human beings are seen as symbol-making people discovering and giving meaning through their actions. Meanings emerge from human interaction with the environment, and all human interaction becomes revelatory of the dimension of Mystery in life (Barker, 1980:275). The community's orientation of life in ritual and stories is created out of that community's experience of living and dying. The religious experience of the community is thus shaped. As the stories of the encounter with God are told and retold in the community, the community discovers and rediscovers its meaning in the relatedness with the ultimate meaning of reality. The story-telling looks into the past but inspires the hope of the future.

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[147] This survey of what is happening in Canada in religious education for adolescents was conducted by Wilfred Murchland at the request of the Canadian Catholic Conference of Bishops and the National Office of Religious Education in Ottawa.

The best current example of this integrated activity in religious education is found in **The Canadian Catechism** series since it involves school, home and parish. It states:

> The family does little formal teaching; rather it teaches the child to live a human, Christian life. This is why the parent pages of the program suggest certain ways of making the children aware, day by day, of the human, spiritual and Christian realities studied in class. (Introduction, page xlvii, grade 4, **The Canadian Catechism**: We have seen the Lord. Revised, 1976)

The parents are strongly reminded that in doing (and participating in the community at prayer) they will help the child gradually integrate into the symbol world of the adult. The activity of the nurturing community envisioned by the program, then, is to integrate the child into the values and consensual rituals of the parents and the community in which they share meaning.

The 1982 Alberta High School Religious Education pilot edition on **Christian Identity** uses the discovery method based on personal reflection on experience. In its opening pages it recognizes that the church is made up of a multiplicity of cultures, organizations and structures, and yet there are common interests, approaches and assumptions. Unfortunately, the guide does not draw attention to the various approaches as illustrated by the consensual rituals of the various rites[141], for instance the Byzantine, Chaldean, Copticand so forth. An early disclosure of the community's consensual rituals by which meanings are mediated in the community would have set the stage for the notion of sacraments at the end of the unit.

The activities of teachers and students, we have looked at in this section give us an indication that the program is an enculturating process. The student is introduced by the teacher into the cultural meanings of the people; it might be more precise to say that the teacher continues the educational activity of the parents. The students are enabled to negotiate meaning from within the cultural symbol constructs of their culture and respond to God from within the context of the symbols of their culture.

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[141] For a deeper insight see **The Shape of the Liturgy**, by Gregory Dix, 1945; or **The Study of Liturgy**, ed. by Cheslyn Jones et al., 1978; or **Christian Worship**: its origin and evolution, by Archdale King, 1956.

2. The Curriculum Orientation within the Programs, Group 2

The curriculum orientation emerging from the foregoing programs take cognizance that enculturation is much wider than schooling. The stories of Scripture are not only told and retold in the classroom, but also in the parish and the home, and to a large extent have given meaning to Western civilization through its foundational rituals and symbols. While it is recognized that each tribal or national culture gave a slightly different expression to Christianity as determined by the ecology and the soul of the people, Christianity, nonetheless, is still the unifying force in the story of Western civilization. The orientation which emerges, therefore, takes on the expression of those symbols and rituals which convey core meaning.

a. The Interests

The interests of this curriculum orientation is not just an intellectual acquisition, a banking of knowledge, but a living out of the principles emerging from religious education. This has prompted Greeley (1982:4) to express his interests this way:

> We may view the insights and its basic assumptions as a vast array of reflections that have grown up through the centuries... at the risk of missing entirely the point of the mission of Jesus and the reason for the existence of the church.

In our multicultural and multiethnic country we have a rich inheritance from all over the world which deserves to be celebrated. Each cultural group has made its contribution. Yet, there is the possibility in our society of being suffocated by one dominant culture. The interests of these programs is to introduce the students to the smorgasborg of cultural expressions in response to God. Thus in our samples we not only saw the all encompassing **Canadian Catechism**, the locally produced programs expressing local interests, as well as the program **Ukrainian Catholics** delineating a minority expression. Each program addressed the need of one or many groups.

To be human means to belong to a particular group, and to gain one's identity from reference to the foundational symbols that express and constitute the life of the group (Barker, 1980:240). The community into which one is born and raised, and which is the locus of the child's growth, shares common meaning, common memory, and common ways of life; this primary group will offer basic values and identification as it celebrates life in rituals and stories of its heroes. The individual is defined by the nurturing community, assigned status, and receives his/her orientation from the nurturing community. The rationale in the locally produced curricula tends to be concerned with the whole person responding in freedom to Christ based on those values which give meaning, internal motivation, and destiny to human life. In this context a Catholic School is defined as "a community whose values are communicated through interpersonal and sincere relationships of its members and through individual and corporative adherence to the outlook on life that permeates the school (Catholic School, #32)." This calls for a team effort by the home, parish, and school with special emphasis on the religious commitment of the teachers (#52).

The whole school, as well as the wider community of parents and parish are interested in nurturing the young member into their symbol system and dramatization, or celebration of the life of the community. For as David N. Power (1984:172) writes:

> Symbols mediate between experience and reality, between the subjective and the objective, and between the cognitive and the affective. Through them human experience is brought to expression and so to discovery. Through them reality is presented to the human community in its wholeness and as an ultimate unity. Without symbols there would be neither affective wholeness nor knowledge of the truth. Symbols defy reduction to the conceptual and keep open the possibility of multiple and developing meaning.

These symbols which give meaning to culture need constant interpretation and this is the task of the larger community interested in its own survival and growth. To retain meaning is to retain an expression of that meaning, and the young members of society, as they are initiated into society by the nurturing community, reinterpret and give new expression to that meaning by living out the dramas and stories of the community. The interests, therefore, are that the core meaning remain intact.

b. The Assumptions about Religious Education

Human beings are ritualizers, whether it is coffee-breaks or the Divine Breviary; it is assumed that the deep meaning stored in symbol, story and ritual to celebrate the community's identity should become part of the everyday lived experience of the student so that the sense of wonder and the future hope is kept alive. It is assumed that the value of the culture which is part of the religious expression towards God is of value and should be maintained. When we look at the core units of the 1984 Alberta High School religious education program we see such titles as (grade 10) Christianity; A Community Called Church; (grade 11) Basis of Belief; Jesus Christ; Scripture; (grade 12) Religious Lifestyles; Christian Lifestyles; and Sacraments. Embedded we see a concern with the story of community - what is the cohesive element bringing community together. The teaching guide for this program states:

> Throughout the ages the storyteller has performed the important function of handing down society's traditions, history and vision of life to successive generations. In this sense, stories play an important role in shaping the lives of people.

It is assumed that the religious education program will make available to the students the traditions, history and vision of the life of the people. As the program further states:

> Beyond the family more official storytelling systems have functioned in every society. Frequently, religion has been the steward of the stories that shape a groups consciousness as a people, that is, religious structures may present the stories that give life its shape and meaning.

The assumptions of a culturally oriented religious education program are that religion will give meaning and structure to life.

Since time began religion has had the function of giving structure to meaning. The assumptions that religion is the validating and legitimating ingredient in culture lies at the core of religious education programs. Religious education, therefore, is seen as an enculturating process.

c. The Curriculum Approach

The Apostolic era, the catechumenate, the monastic period, and the Middle Ages (Jungmann, 1958) have similar elements of an experiential approach to religious education: it is a lived experience of God. Likewise the kerygmatic approach not only retells the story of God's involvement but looks at the artifacts of humanity's response to God. It is a program of acculturation and socialization as exemplified in Martimort's text:

> ... any instruction... by means of the printed word can never replace the instruction... by means of the living voice. Above all, it cannot take the place of that experimental knowledge which is acquired only through participation in the sacraments, in the context of the whole liturgical life, within the Christian assembly (Martimort, 1963:
>
> v-vi).

For Martimort the value of such an orientation is "to see the sacraments as things, actions and words that do come down within the reach of our own senses." It uses the approach of the nurturing community and stressed the importance of a cohesive symbol system with a strong commitment to common beliefs and values. Greeley (1982:11) describes the value of the program this way:

> Religious truth grows out of human experience, achieves a reality of its own when it is first of all articulated in stories or in symbols and then, only later, in philosophical propositions. Then it 'bounces back' to provide explicit answers and detailed interpretations for those human experiences that are already inchoately explained and interpreted in the fact of the experience itself.

Greeley's (1982:13) basic approach is that "we know through the story of our experience", assuming that "we believe because we experience these things to be true."

In a guide to ritual and catechesis, Sandra De Gidio notes that her program:

> will not offer a tailored packaged program to be picked up and reproduced ...; but hopefully it will offer many "germs of ideas" which creative people can pick up and build upon. Creativity is perhaps the most important ingredient in the design and development of family programs.

De Gidio's program offers basic insights into what is possible and expects the family to implement these basic ideas to their own satisfaction.

The curriculum approach embedded in the 1984 Alberta religious education program comes from "sharing a particular aspect of the Christian story and vision (1984: iii). The unit on Scripture, for instance, contains the directions for a Jewish Seder meal.

In an other curriculum approach, Messmer (1901: 522) describes the Jesuit approach of his time and makes the following points:

1. The lessons were comparatively short.
2. Little use for the catechism or textbook; the main object was training of the heart and the practice of religion.
3. Pious exercises were not to be a burden.
4. Appealed to ambition by creating posts of honor and gave prizes.
5. Severity was banished; punishments were mild; corporal punishment was a last resort, but never administered by the teacher.
6. Health and cheerfulness of the students received full attention; recreation was provided.
7. In everything, the teacher was to set a good example.

In these schools, at least, we note a cultural approach, a training in the art of being a gentleman. These schools were elitist; the classical education offered at these collegiates appealed to parents who were wealthy and better educated. Skill training was seen to be for the lower classes.

The religious education curriculum approach, then, attempts to introduce the students to the religious culture of the people. The students are led gradually to understand the role of the adult in the particular community, and this includes the way life is celebrated in the community through the ritual celebrations of birth, marriage and death. These rites of passage are religious cultural expressions which also celebrate the people participating. The religious curriculum deals with this reality of life in a more formal way even though the display is the experience of the student in day-to-day life.

3. A Critique of the Cultural Curriculum Orientation

a. The Implied View of the Program

All catechetical resources deal with God's self manifestation in Scripture, but if the Bible alone is used as a resource then the self manifestation by God is truncated because it would ignore the human experience of God in history. Often the adult programs are concerned with scholarly discourse intending to give a critical exposition of the material as ~~we~~ noted in the scholastic orientation. With the exception of Wilhelm's text the learner is not brought into the activity; the assumption is one of knowledge acquisition in the sense of Freire's "banking".

If the program concentrates only on Scripture, we may legitimately pose the question about the relevancy of the cosmology of biblical times to today's adolescent who enters upon a world which can no longer measure its past nor its future[149]. De Giacomo has cogently argued that today's adolescent, nurtured on space-age technology, has a different orientation toward the world than the previous generations[150]. Yet the serious question may be raised about the dichotomy between their intellectual and emotional orientation: do they emotionally see the earth spin around the sun, or do they see the sun rise in the morning and go down at night? Do the people south of the equator hang upside down on the earth like flies?

As Christian salvation history and the human experience of this history are expressed, the question may be asked: Through whose eyes is this human experience seen? Is it culturally specific, making one history appear superior, e.g., the Jewish, the French, the British, etc., or is the universal experience of God in Jesus Christ? In the pluralism within Catholicism in English-speaking Canada, whose history is primary?

Religion, although societal, is basically a family affair. As Sandra De Gidio (1980: 4) reminds us:

> The family is still the finest learning center for the maturing person - both adult and child. It is within the family circle, better than in the best of schools, that each family member learns the basic human and Christian values.

The family gives the basic praxis of religion, but that does not exclude the school and formal religious education programs which give an intellectual component to what is implicitly taught in the family.

The religious education program, as noted in the previous example, is larger than a text; the religious education program consists of the whole cultural milieu which includes the family, public liturgy and religious artifacts, as well as the people. In this sense the priest as officiator at liturgy and theology resource person becomes an integral part of the program. It is this pastoral dimension which is emphasized in practically all locally produced programs.

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[149] The reader is referred to Max Wildier's research presented in the chapter on orientation, Chapter II.

[150] For a more detailed account see **We Were Never Their Age**, by James de Giacomo and Edward Wakin, 1972.

To have a pastoral presence in every Catholic secondary school might be a desired end, but in reality there is a shortage of priests. To substitute religious Brothers or Sisters does not always achieve the desired end because usually these religious Brothers and Sisters are not academically qualified in the pastoral sciences and do not have a sacramental function. A religious profession is of itself academically insufficient to create a pastoral presence. Or, in the case of a lay person, a few courses in theology do not substitute for the professional Master of Divinity degree: nor is every priest capable of creating a pastoral presence in a secondary school. Furthermore, to designate a non-priest as chaplain would deprive all the other lay teachers from exercising the ministry they are entitled to by virtue of Baptism.

Ideally, the priest also teaches in a regular classroom in order to experience the lived reality of the teachers and the students. If he does not do this, he might appear to be on the fringe of things, of not really being involved in the day to day operations of the school. He might not be perceived by the school community as being involved; or, he might be seen as a type of supervisor of the religion teachers. This is not his function: he is to be a collaborator, not a supervisor. As a classroom teacher, the priest might not be prone to clericalism. He is clearly employed by the school board; the principal and bishop are his supervisors. Being in the classroom, the priest has academic credibility.

The mere presence of a priest in the school does not guarantee a systematic presentation of religion. The various liturgical celebrations are enculturating consensual rituals incorporating the student into the Catholic cultural community; but, it is the function of the students to critique and critically examine their lived reality, and this includes their religious reality. Participating in consensual rituals, whether it is such public liturgies as a football game or a eucharistic celebration, does not of itself engender critical thinking.

In the pluralist reality of North American Catholicism the question might be asked whose culture and whose heroes are being celebrated. Could this curricular orientation be a mask for maintaining the **status quo**? How do we resolve the insider/stranger problem of a pluralist society?[151]

Michael Apple[152] and others have well documented the sociology of knowledge and raised the very important questions for a cultural program: whose knowledge is important, and whose knowledge is not important. Since community is formed by participating in the symbol constructs of shared meanings, the person who cannot participate in these shared meanings is not a citizen but a stranger. This estrangement could have profound implications for religious education curriculum orientation.

The program, as an enculturating program, can be racially specific or culturally specific. The implied view of the program can be that it is to enculturate in "our" culture as opposed to "their" culture. This tribal attitude places our tribal god against their tribal god in a rather primitive understanding of humanity's relationship with the Creator.

b. The Implied Social Relations of the Program

In most of the period covered in the survey of religious education resources, the common assumptions were that there was one tribe, or one nation in which the symbol constructs of religion were unifying symbols. The Church was the unifying force of Christendom until the disruption of the Reformation, although in some countries this continued after the Reformation. In the British Isles, for instance, we see the Church of England, the Church of Scotland, and the Church of Ireland as the legitimator of religious symbols. All other Christian religious expressions were/are referred to as ***dissenters***. Only recently has the multicultural fact been recognized in Canada. There are still French Canadians who hold that to be French means to be Catholic, and to be Catholic means to be French. In English-speaking North America Catholicism was dominated by the Irish[153] who demanded that their culture be the dominant expression of Catholicism. With the recognition of the multicultural fact in Canada this should have a profound implication for a religious education program.

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[151] This question was disclosed in Chapter I while situating the question.

[152] For a more detailed study of the sociology of knowledge, see Michael Apple's **Ideology and Curriculum**, 1979; or **Cultural and Economic Reproduction in Education**, 1982; or Michael F.D.Young's **Knowledge and Control**, 1971.

[153] A good example of this racial imperialism is the naming of the football team of The University of Notre Dame (South Bend, Indiana), the Fighting Irish. Is the team composed entirely of Irish, or are "other" players really second class citizens?

The intentional knowledge inherent in the symbol constructs should embrace the consensual rituals, or acted-out values of assumptions that are honestly universal, or *catholic.* This will recognize unity in diversity; the various tribal, or racial expressions will search for meaning in the more universal symbols permitting communities "to shop the world" for their celebration of life. This will force participants to assess consensual rituals to determine if they actually convey meaning, or if they are merely vestiges of a long forgotten past. The meaning conveyed in these cultural symbols is thus brought into question. The priest and religious teachers must, therefore, be capable of critically challenging the thinking-as-usual of the students, teachers, and of themselves because to be unable to leave this security of ready-made answers would be to indoctrinate into the nurturing community and be counterproductive to the real needs of a mature adult. Of course the same criteria are demanded of the classroom teacher in any other subject area.

The school is part of the larger community and should not separate itself into a totally isolated community. Therefore, a real problem which could occur if the school had its own priest is that the school could start to think of itself as separate from the life of the parish: that it is a parish unto itself separated from the larger community of adults. This would be disruptive of the larger community. If the priest of a local parish serves as chaplain in the school, the problem that schools do not follow parish bounderies and that students from different parishes might attend this particular school could also create jurisdictional problems with neighboring parishes.

An open cultural orientation should recognize the diversity of its students celebrating each student's story without objectification or reification. To present a situation wherein reflection on the lived reality can be done, is to come to terms with the cultural dimension of religion as it permeates all of life. It becomes a reflection on life itself.

In the programs we have examined in this section, we saw that the lived reality of the students in their historic dimension and in their present expression of routinized behavior in consensual rituals were the source of reflection in relation to God. Religion is defined here as *reading the situation*, coming to an understanding of what our actual relationship is to God in our daily lived reality. In the Scholastic Curriculum Orientation we saw religious education defined as a study of past definitions and creeds: it was a historic perception. In the Cultural Curriculum Orientation the story is also very important but it takes on new meaning since it is seen to give continuity, structure and form to our present reality. It is, however, what we actually do, and how and why we got to this doing that gives shape to this orientation. This becomes even more enriching in a multicultural setting. In the next section we will examine what happens when only one aspect of our culture is utilized, namely, the industrial aspect of Western culture.

C. THE TECHNICAL CURRICULUM ORIENTATION

1. The Programs, Group 3

This curriculum orientation, with its interests in efficiency, control, performance and productivity, may be used with any learning resources referred to in the survey. For instance, if the emphasis was on the recitation of memorized data in such traditional learning resources as **The Baltimore Catechism** some aspects of this orientation might be applicable. The orientation, however, is most applicable to the learning resources produced after the collapse of the kerygmatic curriculum orientation, namely, the late 1960s and the early 1970s. At that time there was a great infatuation with behavioral psychology and stage theory. **The Canadian Catechism**, in use in elementary schools throughout Canada for some twenty years now[154], relies strongly on stage theory as advanced by Richard Reichert.

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[154] This series of textbooks for grades 1 through 6, is the authorized textbook throughout Canada. It was first developed in Québec and then translated into English. It bore the strong influence of Pierre Babin (For a bibliography on this influential person in Canadian religious education see the bibliography of this study.)

Religious education is always affected by basic understandings of learning held within a culture rather than by learning resources available. Since the turn of the century we have seen the use of the industrial model as a teaching approach in other subject areas; this approach to learning did not make significant inroads in religious education until the social upheaval of the 1960s. With the programs examined in this group, I should also include some of the theoretical literature supporting these programs because we cannot ignore that the stage theory of moral development by Lawrence Kohlberg[155] and the faith development theory of James Fowler are the presuppositions to the programs in this group. This is best examplified by Susan Pagliuso's **Understanding Stages of Moral Development** (1976), programmed learning workbook[156]. Other programs in this group are **Developing Faith, Lesson Plans for Senior High School Classes,** by Kieren Sawyer; **Sharing the Christian Message**, by Thomas Zanig (1976); and some segments of **Moral Problems**, by Michael Pennock (1979); segments of the various locally produced religious education programs as well as such books as **Christian Child Development** (1979), by Iris Cully, and the books by Richard Reichert, that is, **A Learning Process For Religious Education**, **Self-Awareness Through Group Dynamics**, and **Simulation Games For Religious Education**. We should also note the works by James Michael Lee, namely, **The Shape of Religious Education: A Social Studies Approach** (1971), and **The Flow of Religious Education: A Social Studies Approach** (1973)[157], as well as the books by James W. Fowler, namely, **Stages of**

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[154](cont'd) The English translation was Americanized when a U.S. publishing house gained control. Recently, revised editions have again been Canadianized when NORE regained control.

[155]For a survey and critique of the developmentalists see **Religious Education Development:** images for the future, by Gabriel Moran, 1983. Moran sees Kohlberg and Fowler as developmentalists. Also, see **Rethinking Childhood**, edited by Arlene Skolnick; or **Kohlberg's Structuralism**: A Critical Appraisal, by Edmund Sullivan of O.I.S.E., 1977.

[156]The introduction to this workbook states that it is "a workbook for teachers who want to get acquainted with the *Kohlberg Scoring System* of moral development." The workbook is arranged "in a programmed learning style" to help the teacher effectively determine where the student should be slotted. The program is initiated with the now famous story of Heinz who stole an expensive drug to save his dying wife.

[157]See bibliography for a more complete listing of his work.

Faith, The Psychology of Human Development and the Quest for Meaning (1981), and **Life Maps: Conversations on the Journey of Faith**, and the edited volume by Kenneth Stokes, **Faith Development in the Adult Life Cycle**[158]. Among the secular theoretical works foundational to these programs we should consider **Values Clarification: A Handbook of Practical Strategies for Teachers and Students**, by Sidney Simon et al., (1972); **Values and Teaching**, by Louis Raths et al., (1966); **Moral Development, Moral Education, and Kohlberg: Basic Issues in Philosophy, Psychology, Religion, and Education**, edited by Brenda Munsey, (1980); **Readings in Moral Education**, edited by Peter Scharf, (1978); **Value/Moral Education: Schools and Teachers**, edited by Thomas Hennesey, (1979); **Moral Development and Behavior: Theory, Research, and Social Issues**, edited by Thomas Lichona, (1976); **A Practical Guide to Values Clarification**, by Maury Smith, (1977); **Ethics: An Introduction, by Clive Beck**, (1972); **Understanding Rawls, A Reconstruction and Critique of the Theory of Justice**, by Robert Paul Wolff, (1977); and a strong critique, **Yes Virginia, There is Right and Wrong! Values Education Survival Kit**, by Kathleen Gow, (1980).

a. The Intents in the Programs

Kieren Sawyer in her program, **Developing Faith**: Lesson Plans for Senior High School Religion Classes, states her intents as "to clarify [the student's] own religious and moral values; to understand their personal beliefs and convictions and to work through their doubts and confusion. (p.8)" She writes that "the method employed in these lessons is geared to the level of religious and psychological growth of the average 15 to 18 year old. (p.7)"

The intent is usually listed as *The student will be able to...* This gives the impression that the student is being programmed to function efficiently, cognitively, affectively, and with psycho-motor skills honed, and thus, in many ways, something is done to the students as they are reduced to programmable machines devoid of freedom. The intent in these religious education programs is to make the students more efficient and productive in their religion. Thus, for instance, in the Edmonton 1971-1974 R.S. 25 (p.53) the subconcept (purpose) is given as *#1. The student will have some degree of psychological experience of isolation, loneliness, helplessness, sin.*

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[158] The contributers of this volume are: Charles Bruning, Malcolm Knowles, Winston Gooden, Mary M. Wilcox, Gabriel Moran, James W. Fowler, Robert Wuthnow, Richard N. Shulik, Paul Johnson, Barbara Pelowski, Linda Jane Vogel, Jean Cronin, and William Phillips.

In contrast, in a less developmentally structured program Michael Pennock writes, "students need more than just knowledge of the principles of Christian morality.... Principles need to be applied in order to have value. (p.4)" In Pennock we see praxis without psychological manipulation; it is his intent that students are not only able to define morality but also that they live it.

The wording used in the unit and lesson plans found in curriculum guides reveals the curriculum orientation. In the locally produced curricula (Appendix C) the *theory-laden* term *objective* tends to be used. It might be argued that this is but a synonym for "aim", "purpose", or "intent" or goal; the actual phrasing of "the objective" discloses the curriculum orientation. Thus, for instance, in the rationale of the curriculum guide of Cathedral Girls High School in Hamilton, Ontario, we find the category "Aims and Objectives" with the subcategories "cognitive, affective, and psychomotor." But in the specific course outline for grades 9, 10, 11, and 12 the term *purpose* is used.The strongest example of the technical orientation is found in the course outlines for Religion 100 A of Regiopolis-Notre Dame High School, Kingston, Ontario. Samples taken from their "Behavioral Objectives" illustrate this point:

1. The students shall be able to communicate orally and in written form the basic beliefs of the Catholic Church.
2. The students shall increase their understanding of the meaning of Christian morality, etc.
3. The students shall be able to: communicate more effectively, think with greater depth, use resources with greater skill.
4. The students shall grow in their commitment to Christ and to His Church.

Religion 200 B lists the aim of the program and divides the "objectives" into "knowledge", "skills", and "attitudes". An example from each division would be:

Knowledge - the student shall:
1. increase in their knowledge of the basic tenets of their faith and their implications for daily life.
Skill - the student shall be able to:

1. communicate more proficiently the tenets of their faith both orally and in written forms.
Attitudes - the student shall:
1. grow in their commitment to Christ and His Church.

The intents embedded in the programs examined in this section clearly show a preoccupation with learning effectiveness; there is a high degree of control expected with exact learning outcomes. It is predetermined what the students shall learn, and how efficiently they shall learn it. There is also a preoccupation with performance: the student is trained in one correct way of doing "religion", and the student's psycho-motor skills are honed like a finely tuned machine to be a productive member of society. Embedded in the intent are the notions of industry: efficiency, control, productivity and performance. Industry appears to have been carried into the religious education program.

Furthermore, the intent in all these samples examined is to do something to the students to change the students' knowledge, skills and attitudes. The concern is with the psychological dimension of the students and thus the students can be seen as reified or as objects to which something is done to effect a desired outcome. The student-as-free-agent is not discussed. Embedded in the intents is the psychological theory of behaviorism which precludes God from consideration. The students are manipulated to achieve the desired learning outcome of the intent; good is to be done to the students.

b. The Nature of the Displays in the Programs

When we examine the nature of the displays we must pay particular attention to the thinking of Lawrence Kohlberg who conceptualized a system of moral development based on the social-moral perspectives of preconventional, conventional, and postconventional thinking. These three levels are divided into six stages[159]. Kohlberg's stage theory may be found in many programs of religious education, for instance, in such commercially produced programs as **Moral Problems**: What Does A Christian Do? by Michael Pennock, 1979, pp. 219-225[160].

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[159] For a teacher's guide on how to use Kohlberg's stage theory effectively, see **Understanding Stages of Moral Development**: A Programmed Learning Workbook, by Susan Pagliuso, N.Y.: Paulist Press, 1972

[160] In the teacher's manual to this program, Pennock suggests that "Kohlberg is not

Kieren Sawyer's **Developing Faith** lists Kohlberg's theory this way:

1. Spanking level - to avoid punishment.
2. Lollipop level - to get a reward.
3. Good boy (girl) level to get approval (of parents, friends, society.)
4. Play-by-the-rules level - to keep the rules (of life, of the family, of the country.)
5. Conviction level - to do the right thing (social contract.)
6. Love level - to help someone in need, out of unselfish concern for all others (Personal conscience.)

Stage 6 has been softened here from its strong individualism of Kant's categorical imperative. This change makes it more acceptable to Christianity.

The 1970-74 Edmonton religious education program is also an example of this with the development of the adolescent. It is highly "self" centered rather than Christocentric, and deals, in the main, with the Pelagian assumption of self-actualization and self-realization, avoiding a transcendental bonding.

The display tends to be the "self" of the student rather than printed or pictoral learning resources. The student participants, in a type of group therapy, study their psychological self according to the skill competence of the teacher. The teacher is to lead the "sensitivity encounter." Another aspect is the total disregard for the transcendental aspect of religion. For instance, the 1971-74 grade 11 Edmonton program spends 16 pages on Christology, all of which are taken from the rock musical **Jesus Christ Superstar** completely disregarding Scripture. This is in keeping with the "encounter group" syndrome. The intent seems to be concerned with the present, not the past nor the future; and, the self is central to the nature of the program.

c. The Prescribed Activities of Teacher and Students

An examination of the prescribed activities of both the teacher and the students disclose that dialogue, discussion, talking and so on, is the prime activity of these programs. Sawyer describes it this way:

> Dialogue (or discussion) is the first essential element of the method. Adolescents often

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[160](cont'd) to be 'canonized' in the chapter but merely presented as an important thinker in the area of moral education who helps to get us a better picture of how people sometimes arrive at moral decisions. (p.91)" Since the Kohlberg chapter comes at the end of the book, I would almost suspect that it was included for commercial reasons and not because Pennock was convinced of its approach.

> do not know what they really think or what they believe about matters of faith. One way they can discover their own ideas is by expressing them.

Sawyer then lists resources for activities such as Simon's **Values Clarification**, and Raths' **Values and Teaching**. Although her book includes the words "lesson plans" in the title, she states that "copies of the lessons should not be given to the students, nor should the discussion questions. (p.10)" Rather, the teacher, using the "technique" of Simon **et al.**, should guide the discussion. At the end of the book there is a perforated tear-out section with work-sheets such as Kohlberg's stage theory to be used by the students in charting their developmental levels.

In contrast, Zanig (p.32) lists his activities in point form:

1. Effective religious education must be fun.
2. Students must be involved physically, emotionally, intellectually.
3. The student cannot be talked *at* but only *with*.
4. The teacher must be honest with the student.
5. Never let the students forget who is running the class, and what is expected of them.
6. The facilities used for the program must be orderly and clean.
7. The teacher must be thoroughly prepared for each moment of the class.
8. Be positive, not negative.
9. Chronic discipline problems should be handled privately.
10. The importance of patience because of the student's immaturity and the *goal to win them over.*
11. No tolerance for anti-Christian behavior.
12. React to the group as groups rather than as individuals.

Only in point 10 is attention drawn to the psychological development of the student.

The displays have incorporated the behaviorist learning theory for the sake of efficiency. There is a preoccupation with the development of the "self" and an individual rather than people as a community; the dominant ideology in the display is that religion is private. This privatization of religion and morality is foundational to a behaviorist ideology as advanced by Simon **et al.** The activities, then, are those of being programmed.

2. The Curriculum Orientation within the programs, Group 3

a. The Interests

The dogmas of the physical sciences as epistemological verifiers are favored by behaviorists because the external behavior of the student can be studied as measurable data and deviant, or undesirable behavior can be corrected through scientific techniques. Scientific learning programs can be developed and their effectiveness can be scientifically determined. The students merely have to submit to the advanced theories of scientific research in order to become useful members of society; should they not submit, it is demonstrably evident that they are deviants. It is the task of the student to absorb the facts and exhibit acceptable behavior patterns in order to become a productive member of the state. Thus, in Reichert's (1975:61) **A Learning Process For Religious Education**, upon which the Canadian catechism for the elementary grades is based, he strongly endorses the behavioral objectives arrived at through simulation.

Susan Pagliuso's program, **Understanding Stages of Moral Development**, is interested in "the distinction between stages so that a questionnaire can be scored as to which stages it contains and a general description of a person's level of development can be obtained." This program's interest is delineating the structures of moral development in terms of psychological norms; it is not interested in morality **per se**, only in designating where the student fits on the scale developed by Kohlberg. Kohlberg does not take into account the centuries of scholarship of moral theology but concentrates on a culturally specific psychological development. Pagliuso's text is merely an application of Kohlberg.

The interests of this orientation are acceptable behavior patterns in students; these behavior patterns have been scientifically determined by social scientists working in the interests of the dominant elite. The learning resources have been made "teacher safe" by these dominant elite (Apple, 1979, and 1982). Thus we see the interests of control embedded in the curriculum: the teachers, the students and the learning resources are controlled by the dominant elite through the techniques of behavioral engineering.

b. The Assumptions about Religious Education

The daily life of the North American population is largely oriented toward performance, and technique is regarded as the prime instrument of performance with the ideal of efficiency. This is true in economics, politics, art, sports, and can be true in religion as well (Ellul, 1964). For instance, a person might measure his relationship with God on the performance of church attendance; or, on his technique of meditation: the Christian might join a prayer group on his lunch break, and the person belonging to an Eastern religion might do TM during that same lunch break.

Industrialized societies highly favor technical control over the world. Technicians can engage in rational planning, control and prediction of human behavior. Human growth is promoted and evaluated according to the standards of the *stage theory* of technicians. Claiming to be value-free and having universal generalizability, the behaviorist psychologists have developed elaborate theories covering human behavior in the name of authentic science. It must be noted that science in this orientation is restricted to the empirical, to the physical sciences. This abbreviation of knowledge (**scientia**), as we have seen in Chapter IV, may be traced to William of Ockham (1285-1359). It is held by the physical scientists, as Leonard points out, that:

> These assumptions are that the methods of science are alone capable of discovering facts, that provable facts circumscribe all that is worth knowing, and that the function of philosophy is merely to analyze the logic of scientifically grounded methodology. This positivism was apparent in the scientific management approach to curriculum building of Bobbitt and Charters as well as the concern for deriving and stating objectives which has remained the major preoccupation of most curriculum theorists since Tyler (Leonard, 1983:17).

In the North Atlantic systems of business management, industrial engineering, consumer control, and production promotion, behavioral technology is the accepted mode of social control. Barker (1980:216-17) lists seven assumptions made about behavioral technology:

1. It is external observable behavior that really counts. Internal behavior is important only

insofar as it can be empirically verified by scientific method.

2. Human behavior, as isolated units, is explained by the external contingencies in the environment; motivation, etc., is beyond the reach of empirical science and therefore is irrelevant.
3. The past has primacy in explaining a person. The future is predictable from analysis of past environmental conditioning.
4. Human progress is attained through praxis of social science which enables the harnessing of energies and resources in the environment to bring about desirable outcomes.
5. Human beings, as technologists, act as functionaries, employing scientific techniques to harness their own energies and discrete activities, toward an immediate end that is demonstrated to be scientifically desirable.
6. Reality can only be disclosed by scientific methods. By explaining the hidden and unknown, science makes human activity controlled, predictable, and realistic rather than mythic.
7. Effectiveness is the most highly prized value: behavior modification techniques are human and humanizing endeavors to effect behavioral changes pragmatically determined by science.

These seven points highlight Merton's introduction to Ellul's **Technological Society**, (1964:xvii):

> All the technical devices of education, propaganda, amusement, sport, and religion are mobilized to persuade the human being to be satisfied with his own condition of mechanical, mindless "mass man", and ruthlessly to exterminate the deviant and the idiosyncratic. The reproduction of everything to quantity is partly a cause, and partly an effect, of the modern omnipresence of computing machines and cybernated factories.

The assumptions of Pennock differ with these; while he assumes that "young people need a systematic approach to solve moral problems" he also holds that "Jesus is the objective norm of morality. (p.5)" He further states that "modern psychological insights are helpful in our task" of teaching religion (p.6), although he sees no need to follow Kohlberg or Fowler absolutely because their work, he claims, is still inchoate; he, nevertheless, pays tribute to stage theory. He writes that "the techniques of the value clarification revolution are very helpful in initiating thought and discussion." (p.7)

The basic assumption, therefore, is that the students are programmable machines and that their actions do not need a transcendental referent. It is assumed that the situational present, like in situation ethics, is all that matters. The notion of the anamnestic story of the human race is a foreign concept, and universal principles are not considered valid unless they are verifiable by the laws of the physical sciences. The theological sciences are not considered of value.

c. The Curriculum Approach

We have already referred to the particular approach of this curriculum orientation while describing the interests and the assumptions. To be more specific, Robert S. Zais (1976: 317) writes about technologized curriculum this way:

> A curriculum based on the training paradigm would include a hierarchical, highly organized statement of outcomes framed in behavioral terms. Since the focus of training is efficient behavior modification, behavioral psychology, including all that is known about positive and negative reinforcement schedules, would be prescribed. The "motivation" and behavior change of learners would be extrinsically managed, and the teachers would function in the role of skilled technician.

Zais further points out that this curriculum orientation is favored in military schools. James Michael Lee[161]is the chief advocate of this approach in religious education. According to Lee (1971:183),

> Religious instruction is the process of facilitating behavioral modification in learners along religious lines.

Because the theological sciences tend to operate primarily within speculative rather than within an empirical framework, Lee claims that religious "instruction" belongs to the social sciences (ibid.,184). Religious instruction cannot operate on untested assumptions (ibid.,187). Social science curriculum for Lee appears to be the empirically tested rather than the hermeneutic or the critically reflective orientation. He is primarily interested in curriculum orientations that cause "effective learning" (ibid.). His curriculum approach, then, concerns itself with technology's virtues, namely, efficiency, control, performance and productivity.

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[161] For a further insight into his orientation see his twin volumes **The Shapes of Religious Education**: a social studies approach, 1971; and **The Flow of Religious Education**: a social studies approach, 1973.

Zanig, on the other hand, in his grade 9 program, **Sharing the Christian Message**, follows a much more developmental approach and in stating his intents writes:

> Most of the teacher goals and student objectives were taken from the Green Bay Plan. I strongly urge the readers to get a copy of this for a comprehensive view of developmental psychology and religious education which flow from it. (p.131)

The Green Bay Plan[162] is a grid of some factors in human development of the person from age 1 to 30+ in columns describing the following: physical, developmental, activity, affectivity, needs, social development, vision of environment and world, moral conscience, memory, thinking: concrete inductive and abstract deductive, religious faculties - sense of the sacred, religious attitudes and Christian formation, formal religious approach - content and method, Erikson, basic groupings, school grade, and age. The Plan allows the teacher to position a student on the chart and thereby determine the development level of that student; the Plan is considered an objective standard against which the student can be evaluated.

Zanig, furthermore, contrasts the scholastic curriculum orientation with his own by writing:

> Two approaches, one of which is primarily concerned with the passing on of religious knowledge; the other is concerned primarily with faith development. Two dimensions are depicted: the "student focus" (the attitudes we have toward our students), and "the program focus" which results from that attitude. (p.16)

In Summary, I have named this category the technological curriculum orientation for the following reasons: the interests of the curriculum orientation are correct performance, greater efficiency, and better production; it is important that behavior can be studied as measurable data, analyzed, and correlated through scientific technique to be able to ascertain empirically verifiable results. The pedagogical approaches used are those of behavioral technology for social control, and behavioral modification techniques dictated by the physical sciences. It is assumed that reality can be disclosed only by scientific methods. Human behavior is explained through external contingencies.

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[162] This plan was developed by The Department of Education, Green Bay Diocese, Green Bay, Wisconsin in 1971. Although it only lists Erikson, other scholars like Dewey and Piaget have been taken into consideration.

3. A Critique of the Technical Curriculum Orientation

a. The Implied View of the Program

The technological orientation with its strong behavioral psychological approach leaves little room for the presence of God in the student's life. The assumption is that the student is to be technically, or scientifically programmed to exhibit scientifically desirable behavior. The 1970-1974 Edmonton Religious Studies curriculum guides reflect a pre-occupation with human development thus shifting from the theocentric approach of the previous religious curriculum orientations to a psychological orientation[163]. The curriculum guides claim that religious education was based on, centered around and aimed toward the human and Christian development of the learner as a person (Laplante, 1975:1) [164].

The program is centered on the students themselves; the student and their experienced behavior is the display of the program with the result that the students never get beyond themselves. There is a scarcity of learning resources which allows for a very unstructured learning approach. This learning approach would depend on the teacher's personal preferences and academic qualification and interests. There is no indication that the students will be introduced to the principal components of religion. The program seems to encourage "getting in touch with the self" rather than interacting with "religious knowledge" or critical reflection on the religious experience. The technical curriculum orientation voids centuries of religious culture.

b. The Implied Social Relations of the Program

The notion that the technological curriculum orientation tends to regard the human person as a programmable machine militates against the notion of human dignity. Furthermore, the assumption appears to be that the "self" has replaced "God" as the focal point. Yet the self is not seen as an individual, but more in terms of conforming to the dominant standard "mass man". This brings into question the problem of *individualism*, referred to in the previous chapter. The implied view of the social relations in individualism may be described thus:

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[163] For a further insight on this see **Psychology as Religion**, the Cult of Self-Worship, by Paul C. Vitz, 1977.

[164] Laplante does point out that, "While we can evaluate an increase in certain types of religious knowledge, we can never manipulate or measure the depth of faith, or predict the manner and direction of its growth."

> Individualism limits participation, since it isolates the person from others by conceiving him solely as an individual who concentrates on himself and on his own good; this latter is also regarded in isolation from the good of others and of the community. The good of the individual is then treated as if it were opposed or in contradiction to other individuals and their good; at best, this good, in essence, may be considered as involving self-preservation and self-defence. ... For the individual the "others" are a source of limitation, they may even appear to represent the opposite goal in a variety of conflicting interests (Wojtyla, 1979:273).

An equal denial of participation can be inflicted on the student who must submit to the *common good* and suppress any form of individuality. While individualism protects the good of the individual against society, totalism protects the specific common good *from* the individual. A third option recognizes that human beings exist and act together with other human beings which enables them to achieve their own development, which is intrinsic to the development of the person (ibid.,275). This existing with others, however, in terms of religious education must be seen in light of the question of the purpose of existence.

Religious education transcends the observable and the measurable, it is not concerned with the self as an isolated entity; religious education deals with a people responding to God, and God responding to His people in word and action. As we saw in our discussion on orientation, for an act to be human and meritorious it must be free from constraints. Effective behavioral changes pragmatically determined by (physical) science do not seem to assume the freedom of humanity since the approach used is one of manipulation rather than free choice. The interests embedded in such an orientation call for "good people" as an outcome, but not necessarily free people with a good relationship with God who can critically and knowledgeably reflect on that relationship. The intentional knowledge of the orientation seems to exclude God.

D. SUMMARY

This chapter sought to disclose which curriculum orientations emerge when the notion of orientation and religious education programs-as-plan interface. A program-as-plan is the outline of the features, which, although not always explicitly stated, includes intents, displays, activities and evaluation. A number of these programs were assembled and examined to allow the dominant orientations to emerge, namely, the Scholastic, the Cultural and the Technical. In the survey of Chapter IV, we had seen how the **Weltgeist** of the times determined a certain orientation, and this was no more evident than in the post sixteenth century period with the newly acquired printing press when the written program-as-plan came to dominate.

The three delineated orientations demonstrate that there is a subtle difference in the interests, approaches and assumptions of each orientation. Each reflects a **Weltgeist**, but each reflects the teacher doing something to the student. Even in the cultural orientation the shared meanings of the dominant group in the tribe, nation, Christendom must be transmitted to the young in order for the institutions to perpetuate themselves. It is not asked whether what is being transmitted is of value; nor, in whose interest this knowledge is being transmitted. It appears that authority has decided what is of value to the young.

The orientations which emerged out of this present chapter disclose a scholastic orientation with a very rational and structured world, a cultural orientation nurturing the young member into the security of social identity, and the technical orientation which, utilizing the techniques of the physical sciences, efficiently shapes the student to the predetermined standards of society. The cultural orientation emerges as the most gentle, respectful of the integrity of the student. Both the scholastic and the technical orientations appear to be most interested in passing on the 'correct' knowledge or attitude to the student thereby demonstrating the hegemony of ideology.

In Chapter III, the hegemonic struggle in orientation was disclosed; furthermore, hegemony was further seen operative in Chapter IV. In order to arrive at an authentic orientation in religious education, it seems to me that we must subject this orientation to critique. Critique in itself becomes problematic because it implies a theory-laden orientation, for example, Marxist, Catholic, etc. as we noted in Chapter III, which also examined the notion of critical theology. It would be self-deception to claim that we can ever be free of ideology, or a theory-laden orientation.

In order to move into the future, the best elements of the past should be united to project us into the future. The best elements of the past, it seems to me, see religion as a societal concern giving an orientation to human existence, but as we saw in the bitter polemic of the past, this can be both negative and positive. However, one aspect of this study is enabling: enabling participants in religious education to work through the past positively in order to embrace the future as free citizens. To enable us to do this we shall engage in a sample analysis of a program in terms of the facets of orientation discussed in Chapter II and the categories which have emerged from this present chapter.

VI. AN ANALYSIS OF A SAMPLE PROGRAM

Cognizant of the component facets of orientation as discussed in Chapter II, and the groupings emerging from the examination of sample programs in the previous chapter we should now analyze a sample program to disclose the interests, assumptions and approaches in terms of the scholastic, the cultural and the technical curriculum orientations. To analyze (from **ana** = up, throughout, + **lysein** = to loose) a program is to examine refractively by breaking into small units in a systematic way and by disclosing the interests, assumptions and approaches of the unit as well as the social relations implied in the unit. It is to be acknowledged that the notion of orientation itself is socially conditioned and embedded in the language and paralanguage of a culture, and in this particular study, the theological dimension of ideology of the lived reality of the people.

In making sense of the orientation of a religious education program it is important to know the underlying interests, assumptions and approaches in order to understand the root metaphors as controlling mediators of the language and paralanguage used. These underlying perspectives will disclose the social relations implied, the way the students are viewed and whose interests are being served by the knowledge selected. It will consequently become evident whether or not the root metaphors used are appropriate to the spiritual and learning intent of the program; furthermore, it is important to know the underlying interests, assumptions and approaches of a religious education program in order to understand the root metaphors as controlling mediators of the language and paralanguage used. These underlying perspectives of people also disclose the way the students are viewed and whose interests are being served by the selection of "knowledge".

In order to come to some appreciation of how the notion of orientation in its component facets of interests, assumptions and approaches operates we will first examine the intent, display and activity of an entire program which will allow us to look at the orientation facets in a specific unit and individual lessons of a unit of the program in light of the specific curriculum orientations arrived at in the previous chapter. The overview of the program (1984) is taken from the finished program, but the unit analysis is deliberately taken from a pilot unit (1982), a program **in fieri**, which allowed me to see the development of the program. This unfinished program **in fieri**, it must be noted, changed radically after it had been piloted and it would be a mistake to judge the final program by what is laid out in the earlier draft.

The actual description of the program, as in the previous chapter, is done according to the plan described in Chapter II, namely, the intents, display and activities, as it is most suitable for a religious education program-as-plan. *Intents* are expressions of interest, desired goals, aims or possibilities. They may be explicit written objectives or implied desires, or interests of individuals; they answer the "why" of a program. Thus while the explicit intent might be holiness, the implicit intent could be a polemical defence as we noted in Chapter IV. In the Aoki Plan the *displays* are the "with what", or the learning resources which are typically displayed in an instructional setting and with which teachers and students interact. These resources can be written materials such as the Scriptures or other texts, spoken words, liturgies, sacred art, etc., which display some object of humanity's religious being and God's self-revelation. In short, the display can be anything which elucidates the religious expression of humanity. The third component of the Aoki Plan is *activities* which in a program answer the question "how". The activities address what the teacher and students do to achieve the intents. These activities are commonly referred to in the literature as teaching methodology, learning strategies, and classroom organization designed to bring about the planned intents.

It must be noted that although the Aoki Plan calls for evaluation in the program-in-use, it has not been included in the program-as-plan both here and in the previous chapter. Evaluation can be both in-process and after-the-fact, and as such is a teacher/student activity guided by the intent; this type of evaluation occurs chiefly in the classroom. However, we see another type of evaluation in the development of the program, namely, an embedded taken-for-granted evaluation: the very selection of the intents, displays and activities is determined by the interests, assumptions and approaches of the program developer and is consequently an evaluation. The type of evaluation utilized in this chapter is program analysis which attempts to disclose the interests, assumptions and approaches of the program developers.

A. A DESCRIPTION OF THE 1984 ALBERTA CATHOLIC RELIGIOUS EDUCATION PROGRAM FOR SECONDARY SCHOOLS

In this analysis we will first describe the intent, display and activity of the entire three year program to gain an overview of the structure of the entire program. We will then examine an individual unit and analyze a lesson in that unit.

1. The Intents in the Program

The intents of the Alberta Catholic School Trustees' Association (A.C.S.T.A.) religious studies program are laid out in a 1984 publication encompassing the entire three year religious education program for Catholic secondary schools in Alberta. The general intent of the program, couched in religious language, initiates the overview of this program:

> God's intervention in human history fashions a community of which is demanded a loyal response to that intervention. As the community of people who have faith in what God has revealed in Jesus Christ, the Church has a mission in the world. As a people called by God, Christians intentionally and deliberately attend to the activity of God's presence in our midst, to the Christian response to this presence, and to the vision of the reign of God already present and not yet fulfilled. The Church, thus, signifies Christ's continuing presence to all of history by sharing Christ's profound vision of the reign of God.
>
> An essential and integral part of this mission is the education of Church members to strive for human fulfillment and personal conversion. The whole community of the Church shares in this educational task; it is a teaching community. By representing Christ to one another and to the world, everyone in the Church community shares in sponsoring commitment to the Gospel. In a special way, the Church recognizes the primary role played by parents in fulfilling this responsibility. Those people who serve in Catholic schooling, in cooperation with parents and the entire Christian community, assist in involving young people in a religious education experience that can lead the community towards a mature faith response to God's call.

The intent of the program strongly situates the educational activity in the home, the parish and the school. The school intent is an integrated extension of the two other institutions.

The integration of the total faith community is brought out even more strongly on page four of the 1984 overview with these points:

1. The family has the primary right and responsibility with reference to education.
2. The parish, as the local unit of the Church, has a teaching ministry.
3. The Catholic High School exists to support the work of the home and the parish.

The subsequent pages of the overview make the intent even more explicit. The entire program is based on the intent that "students who attend a Catholic high school should be taught a basic core of concepts essential to religious understanding" (p.6).

The overall intent recognized that *Why live?* and *How can I live fully and humanly?* are essential religious questions. The program suggests that "emerging from a critical reflection of experience" (1984:3) these questions are to be asked from within the social context. The program further recognizes than "an appropriate emphasis in Christian education will be given to growth in religious knowledge" (1984:3) and intellectual development. The intent of the program is to present the student with "the Church's symbols, values, beliefs, and doctrines." Furthermore, central to the overall intent is Jesus Christ; for, as the overview states:

> The Gospel message invites a response. If this message is presented authentically and proclaimed with fidelity, a true choice may be made. Though rejection is the risk, the promise of fulfillment is worth it. The truth of Jesus Christ must be taught and witnessed. The love of Jesus Christ must be extended to all. Christians have every reason to be confident, trusting in Jesus Christ who is the inspiration, the *content and the goal of Christian education*. (*Italics mine*)

It is hoped that an awareness of the traditions and practices of the faith community will provide a unique perspective on human worth and will encourage a moral and ethical response to the human condition (p.5). This is done from within the nurturing community. The 1984 overview lists the basic intentions thus:

1. Present, as a credible invitation to a way of life, the Catholic Christian message.
2. Promote: a. intellectual understanding, b. personal integration, c. active response.
3. Foster religious literacy and an understanding of the basic Catholic Christian tradition.
4. Assist those teaching by developing and identifying materials which comprehensively, systematically and logically present meaningful and effective learning experiences for use in the classroom.
5. Relate to the developing psychological, social, moral, and faith maturity of high school

students.

6. Encourage an appreciation of the unity of the Church in its diverse rites and expressions.

2. The Nature of the Display in the Program

The program, printed to fit in a three-ring binder, is referred to as "a teaching guide". The intents within the unit are each printed on variously colored paper. For each intent the recommended number of hours, teacher background in terms of theology and pedagogy, and a glossary of terms are given. These are followed in each intent by topics which again are initiated by several pages of teacher background. This is followed by the learning approach which again gives directions to the teacher, and includes a summary of learnings, materials, the introduction, activity / reading / discussion, assignment, and the journal reflections. Other activities and materials are given at the end of each topic. At the end of each unit are a number of student pages which may be photocopied and handed to the students as worksheets. At the beginning of each unit we find a description of the teaching guide, the student journal, the mode of evaluation, audio-visual materials for each intent, suggested music for each intent, as well as basic reference material in both English and French.

The units of the overall program[165] are listed either as compulsory, that is, units which must be studied, core, that is, units expected to be studied, and elective, that is, units available to be studied. For grade ten the compulsory unit is: **Christianity**; the core unit is: **A Community Called Church**; and the elective units are: **Called to Serve; Peace Through Justice; Prayer;** and **Reverence for Life and Family**. For grade eleven, the compulsory unit is: **Basis of Belief**; the core units are: **Scripture**; and **Jesus Christ**; and the elective units are: **Religious Freedom; Search for Meaning; Work and Human Dignity**; and **World Religions**. For grade twelve, the compulsory unit is: **Religious Lifestyle**; the core units are: **Sacraments**; and **Christian Lifestyle**; and the elective units are: **Christian Models; Christian Relationships; Ecumenism; Peace Makers**; and **Suffering, Death and Dying**. The elective materials are to be selected according to the needs, interests and capabilities of various teachers, students and faith communities (A.C.S.T.A., 1984:21). The compulsory units should take 10-15 hours; the core units 40-50 hours; and the elective units, depending on whether it is a 3 or 5 credit course, 10-15 hours or 50-60 hours respectively.

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[165] cf. Appendix C for a further listing

The compulsory and core units of this program make accessible to the students a comprehensive insight into the foundational truths of Catholicism. The elective units broadened out this picture. School jurisdictions are further encouraged to broaden the display through the utilization of local resources. For instance, in small towns a synagogue might not be available; however, in large urban areas the lived-world of the descendents of the Hebrew Scriptures is a natural learning resource for understanding the foundations of Catholic symbols and theology. While the displays of the program are very specific, there is enough maneuverability to meet local needs.

3. The Activities in the Program

The activities of the program are structured to build community through meditation, prayer and service; these could include field activities, service projects, and reflection experiences. The program sees prayer and celebration as a foremost activity. For, as the program states:

> In their pilgrimage towards a full life in cooperation with God who brings His Reign to completion, Christians will include within the experience of everyday life some periods of time for prayer. In prayer, Christians can increase their consciousness of the basic plan of God. Prayer can also turn their anxieties about their limitations into words of hope that God's kingdom will come (1984:2).

This prayer within the community is celebrated in both language and paralanguage as discussed earlier. The paralanguage of celebration brings a joyful response to "God's saving action in humanity. (p.3)" The overview states:

> People today can find meaning, relevance and strength in celebrating their attempts to establish a relationship with God. When Christians celebrate their commitment to human solidarity in justice and love, they are brought to real communion. Christians will become truly sacramenting people when they understand and celebrate the sacraments as community building signs (1984:3).

As noted in the intent, an understanding of what happens when people celebrate each other and God in community is basic to the program.

The **Journal Reflections** are an integral part of the program activity. The students are challenged to reflect critically on their own life situation in relation to the various aspects of Christianity which have been discussed in class. These reflections are also designed to synthesize some of the past learning experiences and reflection, namely, to make the faith their own. Although it is an integral part of the program activity, it is not to be evaluated by the teacher thus ensuring respect for the individuality of growth.

Throughout the units teaching strategies with activities for both students and teachers are given. Since the program is quite student-centered, the activities are designed to help in the development of the topic. It is to be understood that these activities will be developed according to the group personality of the class.

B. A DESCRIPTION OF A 1982 PILOT UNIT

In this chapter on implementation of the preceding chapters, I shall use a December 1982 pilot unit for grade ten of the Alberta High School Religious Education Program. The unit's name is: **Christian Identity in the Catholic Church**[166]. It is basically a unit on ecclesiology and that will help to avoid theological issues in this curriculum study. Aside from an introductory lesson on "Experiences of the Catholic Church", there are six intents which the program lists as *Objectives and Topics*. The 1984 overview refers to them as basic *intentions and objectives*; for consistency I shall continue to use the nomenclature of the Aoki Plan. I shall first describe the intents, display and activities of the unit before examining an individual lesson in terms of the last chapter.

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[166] The 1984 unit, vastly revised, has been renamed **Community Called Church**. It comprises 269 pages while the 1982 pilot unit was 208 pages in length.

1. The Intents in the Program

The following listing of *Objectives and Topics* will give an indication of the scope and sequence of the intents of this pilot unit. The overall embedded intents are: Community yesterday, today and tomorrow; and, belonging to a structured group in faith responding to Jesus Christ in God.

The learning approaches embedded in this unit are intended to assist the students to know more about their religion and to discover that in an important way they are in control of their own learning. While this is stated, it might not always be so. Most students have had some experience of *Church*; this unit intends to help them understand the concept. Thus the questions addressed are: *What actually is the Church?* and *What is it to live as a Catholic?* By way of illustration of the intents the following are listed as they appear in the text (1982: xiii):

Introduction

Student experiences of being a member of the Catholic Church

Objective 1

To realize that to be a Catholic is to belong to the community of Christ.

Question: What does it mean to be a Catholic?

Topics

1. Community influences our growth and development as people.
2. Early Christian community/communities.
3. Church community today.

Objective 2

To understand that to belong to the Church is to hear the proclamation of the Gospel.

Question: What are the basic beliefs of the Catholic Church?

Topics

1. Development of the beliefs of the Church.
2. An understanding of God and ourselves.
3. The Christian life.
4. Destiny of the followers of Jesus.

Objective 3

To study how belonging to the Church is to celebrate our life as God-given.

Question: How are we called to worship as Catholics?

Topics

1. Prayer as a response to God's presence.
2. Liturgy as a response to God's presence.

Objective 4

To consider how belonging to the Church is to love and to serve others.

Question: How does the Catholic Church serve the world?

Topics

1. The Church in the world.
2. The Church's understanding of justice.
3. The Church's teaching on justice.

Objective 5

To realize that to belong to the Catholic Church is to be guided by a particular structure.

Question: What is the nature of the Catholic Church community?

Topics

1. Traditions of the Catholic Church.
2. People of the Catholic Church.
3. Prayers and sacramentals of the Catholic Church.

Objective 6

To celebrate our participation in the church community.

Question: What is the challenge of belonging to the Catholic Church?

2. The Nature of the Display

This pilot edition is a three-ring binder containing 208 pages of which the last 61 are student pages; the six objectives are color coded to differentiate them from each other. Each of these sections lists the specific objective and subsequent topics, time guidelines and background, namely, a page on theological orientation and a page on practical considerations giving an insight into the development of young adults. This is followed by a glossary of terms. The individual topics are then introduced with a teacher's note, the learning approach listing the materials, introduction, lecture, reflect/respond, discussion, conclusion, summary of learnings, and suggested journal reflections. The text, therefore, develops the lesson-as-plan for the teacher.

In the glossary of terms in the introductory lesson the experience of being a member of the Church is mediated through the traditional Greek nomenclature of **kerygma**, **liturgia**, **koinonia**, and **diakonia**. By **kerygma** (proclamation) and **liturgia** (worship) is meant the preaching of the Word and the celebrating of the sacraments in memory of Christ. **Koinonia** (community) refers to the becoming of an authentic community of faith, hope, and love. **Diakonia** (service) calls the church to the mission of service. In spite of the foregoing, the rest of the text tends to be in standard English.

The summary of learnings at the end of the lesson-as-plan, gives six points for the first objective which I will list by way of illustration (1982: 8):

1. All people have a need for community, some kind of group which offers the individual purpose, security and the possibility of personal growth.
2. The groups in which we feel at ease and where we like to be with the people are those where we have a sense of belonging.
3. A real community is formed when people come together for a common purpose and are concerned about how each member achieves that purpose. In a real community there is a sense of belonging.
4. Belonging to a community involves expectations and responsibilities.
5. We may be faced with the choice of belonging to communities that may be good or bad for us.
6. An understanding of personal experiences of community helps us to come to an understanding of the Church. Church is a community of people sharing in the life of Christ.

The lesson ends with two questions to be considered for the student's **journal** reflections.

3. The Prescribed Activities of Teachers and Students

In the prescribed activities of the teacher in Objective 1, topic 1, the teacher is to ask the students to fill out a chart listed in the student pages as "How I spend my days". This is a simple listing of activities according to 2 hour time units from 8 a.m. to 10 p.m. for 3 days. These items may then be discussed, or reflected upon privately. Based on the foregoing activity the teacher is to "make certain that the students are aware" that most of their time is spent in the company of other people. The students are then asked to fill out the next student page, namely, "Groups of which I am a part". This is an exercise to help them examine their feelings and attitudes towards the group to which they belong. The students are asked to consider the following points:

1. Do I feel free to express my feelings and talk about my concerns when I am with this group?
2. Do the members of this group really care about me and help me when I need assistance?
3. Does this group share a goal or purpose?
4. Do the members of this group stick by me when I'm in trouble?
5. Do I feel comfortable and accepted when I am with the members of this group?
6. Do the members co-operate in identifying and working to achieve important group objectives?
7. Does this group help me to be a better person?
8. Are the people in this group really concerned about one another?
9. Do the members of this group share responsibilities in striving for goals?
10. Do the members of this group encourage one another in working towards personal goals?

The discussion which follows, according to the directive, will focus on the school as a group of people. The teacher then explains why the students examined their experience of community and the teacher draws the analogy with "Church". The homework activity are **journal** reflections; the students are given two points to reflect upon in their journal to help them internalize what has taken place. The **journals** are not graded although the teacher will check to see if the work is done.

A Critique of the Program

The curriculum guide discloses what is, touching slightly upon what was in the early Christian church, but omits the notion of what could be. It also avoids an ecumenical perspective thereby situating the program in a pre-Vatican II setting. By drawing attention to the symbols which unify a group, for instance, team jackets, school colors, and so forth, the possibility of disunity could also be shown. It would make the students conscious of symbols operative in their lives and how these symbols[167] are tacitly inherited through language and action. Thus empowered, there could be a possibility of transforming the present and future.

Another way of doing this lesson would be to bring in the scientific notion of the expanding universe which I discussed in the last portion of the chapter on orientation. This would move the discussion out of the mediæval thought-pattern into a critically reflective transformation of what is to what could be. This would also be more inclusive; and, I think, it could be more inclusive of the young adult's lived reality.

Since the possibility of positive and negative groups is touched upon in the lesson, the possibility for personal responsibility for social sin is possible. This notion was explained under critical theology in Chapter III. Furthermore, the notion of estrangement of a person from the group, the opposite of belonging, would be a good introduction to a future consideration of both private and community sin. Also, introducing the community's paralanguage would have set the stage for objective six.

There has to be a moving beyond the static to the dynamic. Bringing the students to a critical consciousness of what community is means that they are now empowered for transformative action; they are empowered to act upon the world. To enable them to see is not only knowing but also experiencing, judging, and believing. Thus this lesson in dealing with belonging should also deal with not belonging. What does it mean to exclude, to ex-communicate? A person can take him/herself out of a community[168], and the community can put a person out through estrangement. The example of marriage and divorce could be used which would be painfully obvious to a good number of students in their family life. Another example would be ecumenism and non-ecumenism.

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[167] For an understanding of the various forms of symbols see **Unsearchable Riches:** The Symbolic Nature of Liturgy, by David N. Power, 1984. Chapter VII is particularly useful in that it deals with interpretation in the critical and explanatory aspects of the symbol.

[168] The new code of Canon Law recognizes implicitly, following the theology of Vatican II, that a person can renounce membership in the Catholic Church and that thereby the rules and norms of Canon Law are no longer applicable.

To include these suggestions would greatly expand the time frame into which this unit is cast. However, by a change in curriculum orientation an intensification of content is brought about which is not only an empowering but also a setting for future units, for example, the notion of sin, marriage, social justice.

The other topics of this objective are even more apologetic and that, unfortunately, leaves little room for ecumenism. The students are aware that there are other expressions of Christianity; not to include these as well as world religions is an unfortunate weakness of this pilot unit.

The implied social relations of the program is that the teacher facilitates the learning experiences for the students. Although the student is asked to present the raw data for the discussions through worksheets, the actual topical example for the discussion has already been determined by the program; consequently, the students' submissions on group-identity become irrelevant. The very structure of the program through its learning approaches could be seen as manipulative. It may be said, therefore, that something is being done to the students by the teacher, or by the inherent social relations embedded in the program-as-plan.

In order to allow the implicit view of the program and the implied social relations to emerge more fully, we should analyze the program in light of the Scholastic, the Cultural and the Technical curriculum orientations.

C. APPLYING THE THREE CURRICULUM ORIENTATIONS TO A PROGRAM

Embedded in any program, as we saw in Chapters II and V, are interests, assumptions and approaches which give an orientation to the program. The specific orientation, furthermore, expresses an implied view of the program as well as the implied social relations embedded in the program. In order to allow me to examine these, I shall discuss the component facets of orientation, that is, interests, assumptions and approaches and the three curriculum orientation categories arrived at in the last chapter, in terms of a single program under discussion in this chapter, namely, the 1982 Pilot Unit called **Christian Identity in the Catholic Church**.

1. A Scholastic Curriculum Orientation Analysis

The implied social relations of a scholastic curriculum orientation, as we saw in Chapter V, are those of a hierarchic or aristocratic world order wherein authority and knowledge are imposed from above. The people at the lower scale of the hierarchy were *to master* the ideological stance of their superiors, mastering the language and the Latin conceptual world of those at the upper scale of the hierarchy; negatively, they were denied participation in their own language. The scholastic curriculum orientation was primarily concerned with an intellectual religion and not with ascetical practices. When we analyze the present lesson, the 1982 Pilot Unit, in terms of this curriculum orientation we note the following:

a. The Interests

The stated interests of this program-as-plan is "to assist the students to know more about their religion and to discover that in an important way they are in control of their own learning." (Pilot Unit, 1982: ii) The implied view, however, is that the student should become more aware of a pre-existing structural community called Church as noted by the Greek nomenclature of the opening lesson (p. xv). The students are made aware of the sociological and anthropological dimension of community, but no mention is made of the ascetical or spiritual dimension of community. The students are led into a certain frame of reference and that is indoctrination. In this sense it is scholastic. Yet, the interests of the program are not scholastic when we examine the assumptions and approaches of the program.

In a scholastic curriculum orientation the interests would have been an explanation of the text as we note in Gasparri (1932: 95) where he deals with ecclesiology, or the ninth article of the Apostles' Creed:

> (#123) What do we mean by the first words of the Ninth Article of the Creed - "the Holy Catholic Church"?
> By the first words of the Ninth Article of the Creed - "the Holy Catholic Church" - we mean that there is a supernatural, visible, holy and universal society, which Jesus Christ founded while He lived on earth, and which He called His Church.

This is followed by a footnote referring to the **Catechism of the Council of Trent** (I, x, 1) explaining that Christ is the head of "the Church triumphant, militant and suffering." The interests, consequently, are to draw the student into the intricacies of theological debate as a passive recipient. The starting point of the lesson is the doctrine; in the 1982 Pilot Unit the starting point is the student's being-in-the-world. The interests of the doctrinaire community rather than the student are operative in this scholastic curriculum orientation. In the 1982 Pilot Unit the interests of the authority are still served when the students are asked to recognize their own reality, but, at the same time, the student's interests are not disregarded. As we may see in the previous section describing the program the "summary of learnings" (1982: 8) and the ten-point evaluation of "Groups of which I am a part" (1982: 11) - both of which are quoted verbatim in the previous section - the interests of the students are considered through such questions as "#7. Does this group help me to be a better person?" Consequently, although the adult community's interests are represented in the program development, the students are the starting point for the program-in-use; the interests of the students appear to be the dominant force.

b. The Assumptions

The use of such Greek nomenclature as **kerygma, liturgia, koinonia, diakonia** and **metania** (p. xv) assumes that the world formed by these conceptualizations is important; furthermore, like in the Latin-language scholastic textbooks and in the English-language **libelli**, the world encapsulated by these concepts is that of a specific era of the past and echoes the extract from Gasparri listed above. In this sense it is a "frozen reality" of the mediæval world. Nevertheless, in terms of the social relations the program speaks of the students being involved in their own learning (p. ii), and that contradicts the magisterial aspect of the scholastic curriculum orientation.

The assumptions of a scholastic curriculum orientation are that the enunciations of the magisterium are important. In the list of questions (1982: 11) with which the students are asked to interact in terms of groups to which they belong (cf. previous section, p. 199) we notice a student or self-centered approach. From this we may conclude that the preoccupation with "my world" speaks more to individualism than to a scholastic universalism and unified cosmology referred to in Chapter III. The enunciations of the magisterium about the nature of the Church, for instance, the **Dogmatic Constitution on the Church: Lumen Gentium** (November 21, 1964) are ignored in this unit and not even mentioned in the bibliography[169]. In a scholastic curriculum orientation it would be assumed that Thomistic theology and philosophy elucidate magisterial doctrine. This is not the case in the 1982 Pilot Unit being examined.

c. The Approaches

The scholastic curriculum orientation approach was the explanation of the text. The student was the passive recipient of magisterial thinking. In this program under examination the student does not have a textbook; the approach calls for the active involvement of the students (p. ii), although, as we have noted above in the previous section, they are being manipulated by the program. It would not be correct, nevertheless, to say that the program follows the scholastic curriculum approach.

In the scholastic curriculum orientation the students would have had a text to be committed to memory. The students would have to commit to memory such foreign terminology as **koinonia** and **diakonia**; furthermore, there would have been an emphasis on power and authority relations. It would have been made clear to the students that those in authority, that is to say, the higher clergy, spoke in the name of God[170] and, consequently, obedience to them was a higher virtue. Thus we read in volume two of the **Baltimore Catechism** (1965 edition) the following opening question on the section dealing with the Church:

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[169] Walter Abbott's translation of the **Documents of Vatican II** is included in this unit's bibliography. A more comprehensive compilation and translation is that of Austin Flannery OP, published in cloth by Scholarly Resources Inc., Wilmington, Delaware in 1975, and in paper by Costello Publishing Co. of Northport, N.Y. Flannery's edition not only contains the conciliar documents of Vatican II such as **Lumen Gentium** as are included by Abbott, but also the post-conciliar documents thereby giving a fuller intent to the Vatican Council.

> (# 136) What is the Church?
> The Church is the congregation of all baptized persons united in the same true faith, the same sacrifice, and the same sacraments, under the authority of the Sovereign Pontiff and the bishops in communion with him.

The theme of the whole section on the Church is that Christ founded it and the Holy Spirit guides it, but the notion of authority is always there as in the following:

> (#145) To whom did Christ give the power to teach, to sanctify and to rule the members of His Church?
> Christ gave the power to teach, to sanctify and to rule the members of His Church to the apostles, the first bishops of the Church.

The lesson ends with the statement that the students can help the Church "by leading lives that reflect credit on the Church, and by coöperating with their bishops and priests."

The implied social relations in the foregoing scholastic program are those of a power structure wherein the students are the passive recipients of whom obedience is expected. The 1982 Pilot Unit, on the other hand, is initiated by the students clarifying their social interactions through the two classroom exercises: "How I spend my days" and "Groups of which I am a part." (1982: 10 and 11) The implied social relations are peer[171] rather than hierarchic. This student centered approach rather than a magisterial centered approach is a clear indication that the 1982 Pilot Unit is not of the scholastic curriculum orientation.

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[170] This has often been referred to as creeping infallibility: every ecclesiastic and religious spoke with that absolute infallibility which was only reserved to the pope in well-defined and rare occasions.

[171] Although the word "peer" refers to the peerage, that is to say, to the nobility, I use it in the accepted North American sense of "a person of the same rank, an equal before the law."

2. A Cultural Curriculum Orientation Analysis

The cultural curriculum orientation is interested in enculturating the students into the nurturing community, to pass on its culture, mores and ascetical practices. This orientation's interest to give an identity and thereby to have the students identify with the group is premised on the prescient assumption that this identification with the people is not only good for the security of the student, but also for the security of the people maintaining their identity. The approach used is to pass on the traditions and symbols of their fathers and of their fathers before them. This was most evident in the Canadian debate on schooling discussed in Chapter IV. The culture of a community may be formed by responding ascetically in a single faith experience to God, but it must also be an expression of the people themselves according to the way their experience and culture celebrate themselves.

a. The Interests

The overview of the program clearly enunciates that the family has the primary right and responsibility with reference to education, and that the parish community, as a local unit of the church, has a teaching ministry (1984: 4); the school is seen to support the work of the home and the parish community. The interests of these "parental" groups are to integrate the young adult into the church community and to pass on "the church's symbols, values, beliefs, and doctrines" (1984: 3)

From the sample lesson-as-plan examined, we note that in the activities prescribed for the students and in the directives given by the program to the teacher are the interests of the enculturating community; the interests are to make the student aware that they are already part of a nurturing community with whom they share meaning. This is best illustrated by the two activities: "How I spend my days" (1982: 10), and "Groups of which I am a part" (1982: 11). These are both designed to make the students realize that they are an integral part of the community. In this sense this program is part of the cultural curriculum orientation. The lesson does not specifically deal with ascetical practices, but the disclosure of these through the activities is a possibility. Implicitly, the spiritual aspects of community are embedded. It would not be unusual for students in a religion class to include prayer or liturgy in listing how they spend their days.

The interests in a cultural curriculum orientation are to enculturate the students into the nurturing community; embedded in the "objectives and topics", listed in the program description of the 1982 Pilot Unit in the previous section, is a strong sense of belonging: five of the six objectives use the word "belong" in their descriptions, and the other uses the phrase "our participation" and the word "belonging" in the question. Obviously the whole unit is mediated through the concept of belonging[172]. The implied social relations are of equal membership in the community: all members belong to the community. There is no indication of a hierarchic structure.

In comparison with other programs in the cultural curriculum orientation discussed in Chapter V, this 1982 Plot Unit does not have the historical component of culture. The interests of the programs in Chapter V intend to give a strong historical identity. The 1982 Pilot Unit is more concerned with the present situatedness of the student. This enculturation without roots is different, yet it is an enculturation in the present reality of the nurturing community.

b. The Assumptions

The assumptions of the 1982 Pilot Unit are not only of a unified world-view giving the security of identity, but that this world-view can be recovered out of the past as is evidenced by the introduction of the conceptualizations embedded in the Greek nomenclature such as **diakonia** and **koinonia**. But, does this world-view meet the expectations of a young adult nurtured on a space-age technology in the secular world as noted in Chapter II, or does this world-view give the impression that religion as a museum-past is largely irrelevant to present needs? The assumption that there is a unified world-view among Catholic students is to ignore the multicultural reality of Catholicism as noted in Chapter IV, and this could therefore be construed as a cultural imposition of one group over another. The program does not acknowledge the multi-faceted Canadian Catholic mosaic and therefore fails in its basic assumption of a cultural curriculum orientation.

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[172] Of the ten "objectives" in the 1984 unit, only three include the word "belong" in the description, and one "our participation."

The assumptions of this 1982 Pilot Unit, which could be included in the cultural curriculum orientation, are of a unified cultural expression within Catholicism and exclude, implicitly, all others. This is contrary to Catholic doctrine which defines membership through baptism in three ways, namely, through water (the normal way), through blood (martyrdom before baptism by water), and most importantly, by desire (**in votu**), which includes any member of any religion who lives according to his or her insights[173]. In our pluralistic culture this basic assumption of Catholicism should have been part of the program.

Theologically, the assumptions of the 1982 Pilot Unit are too limiting, and could be interpreted as inherently racist since other world religions are implicitly excluded. Yet, once an option is made for one faith community all others are thereby excluded. Nevertheless, the plurality of Catholicism does not appear to be part of the assumptions of the 1982 Pilot Unit.

c. The Approaches

Through such activities as delineating "How I spend my days" and "Groups of which I am a part" the learning approach is to start with the lived reality of the students in their social relations and values (1982: 8). The approach is to establish an identity from within the milieu of the students themselves and then to move to the larger identity with the church. The emphasis is on family, the parish community and the school working conjointly in this educational program speaks of a nurturing community enculturating the young adults. As such, the approach is that of the cultural curriculum orientation.

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[173] In the scholastic curriculum orientation, to validate the notion of baptism, the following would have been quoted: **De Veritate, XIV, xi, ad Im** of St Thomas Aquinas, as well as the letter **Apostolicam Sedam** of Pope Innocent II (1130-1143) to the bishop of Cremona, and the letter of Pius IX, **Quanto Conficiamur**, to the bishops of Italy on August 10, 1863.Furthermore, it would be pointed out that we read in the **Acta Pii IX**, (I, iii, 613): "We and you too, know well that those who labour under invincible ignorance of our holy religion, yet keep the precepts of the law of nature graven by God in all men's hearts, who are prepared to obey God, and who lead an honourable and upright life, are able, the powerful working of God's light and grace, to attain eternal life."

In terms of theology, the scholastic curriculum orientation uses the apologetic approach whose interests were to defend and prove the truths of Christianity; the theology of the cultural curriculum orientation uses the historical-critical approach whose interests are to tell the story and look for the critical nuances in a cultural and historical understanding. The interests, consequently, are not to appeal to authority as in the scholastic curriculum orientation, but to disclose the meaning of living in modern societies. In Wilhelm's program **Christ Among Us**[174], there is a utilization of Scripture to present the concept of Church. It is a presentation of what has been and what is today; it is non-argumentative. The same may be said of the 1982 Pilot Unit: it is the experience of living in modern societies rather than the taken-for-grantedness of a tradition which is presented. In this way, these two programs implicitly allow for the plurality of culture. The approach has the possibility of being open to various cultural traditions. Yet, the very risking of faith in one community means to allow oneself to be formed by that community[175]. As a program it starts with the lived reality of the students, and that approach could be open to creative possibilities.

3. A Technical Curriculum Orientation Analysis

As noted in Chapter V, the technical curriculum orientation has an interest in efficiency, control, performance and productivity which translates into inculcating the desired knowledge, skills and attitudes into the students in a scientific manner. The dogmas of the physical sciences as epistomological verifiers are used to psychometrically determine the behavior pattern of the student: this is normally accomplished through Kohlberg's stages of moral development, or Fowler's stages of faith[176]. In terms of the implied social relations there is a tendency to regard the human person as programmable to conform to the dominant standard of "mass man". Yet, a dominant notion in this orientation is individualism with its concentration on the self thereby limiting an upbuilding of community consciousness.

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[174] In the spirng of 1984 Joseph Cardinal Ratzinger, Prefect of the Congregation of the Faith, asked the publishers of **Christ Among Us** to discontinue publication of this popular program. The text of this request has not been released to the public. Berard Marthaler in **The Living Light**, Volume 21, Number 1 (Oct. 1984), contrasts Wilhelm's book with some of Joseph's Ratzinger's own writings. Ratzinger has difficulty with Wilhelm's historical-critical approach to theology; he prefers the apologetic approach of scholasticism. The historical-critical approach in theology is used by such major writers as Eduard Schillebeeckx as well as in the 1966 **A New Catechism** (The Dutch Catechism) produced by the Higher Catechetical Institute at Nijmegen, The Netherlands.

[175] Cf. David Tracy in **Problems and Perspectives in Fundamental Theology**, (1982: 36). This edited volume has a good analysis of the problems of hermeneutics in the various orientations.

a. The Interests

While the 1982 Pilot Unit of this unit is 208 pages, the completed 1984 edition is 269 pages; the program is almost too developed, and that gives an indication of its embedded interest: a desire to be teacher-proof. The students are asked to catalogue the groups to which they belong, yet the discussion to follow is not on the nature of the group, but on the attitude toward the group. Does that mean it is the interest of the program to control attitudes, evaluating them according to a predetermined set standard? The lesson-as-plan does not leave things to chance or to the creative flow of the class; for instance, the class and/or school is the predetermined topic for discussion on community (p. 7), and that may be interpreted as an interest in controlling both the teacher and the students. It has already been noted that the program is highly manipulative. This 1982 Pilot Unit of this unit seems to fit the interests of the technical curriculum orientation.

When the 1982 Pilot Unit is compared to Kieran Sawyer's **Developing Faith**, it should not be seriously considered as a technical curriculum orientation. In Sawyer's program we note an emphasis on "values clarification" and "effective technique" (1978: 9) which is missing from the 1982 Pilot Unit. Sawyer subtly asks the students to catalogue themselves into one of Kohlberg's stages; and, as any child knows, the higher the score the better. This type of judgmentalism with its consequent control factor is missing from the 1982 Pilot Unit.

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[176] cf. **Stages of Faith**: The Psychology of Human Development and the Quest for Meaning, by James W. Fowler, 1981.

The interests of the 1982 Pilot Unit are student centered although there is the technical interests in the students' attitudes, as is noted in the questions following the exercise "How I spend my days", and which have been replicated above. We may conclude, therefore, that some aspects of the technical curriculum orientation are present, but the general interests are those of the cultural curriculum orientation.

b. The Assumptions

The curriculum guide uses the theory-laden term "objective", but there is no indication that the psychologically manipulative or technologically controlled meaning of the term "behavioral objective" is used as we discussed it in Chapter V. The term "objective" tends to be used in most curriculum guides; although it is a shortened form of "behavioral objective" there is some indication that it has lost that meaning. Nevertheless, it might still be considered a theory-laden expression. As a root metaphor it still has controlling interests: the fundamental assumptions of behaviorism are still embedded.

While we have noted thus far that the 1982 Pilot Unit has a strong cultural dimension, implicitly embedded is the assumption that the culture should be transmitted to the students in an efficient, effective and controlled manner. The assumptions of the technical curriculum orientation, therefore, are to integrate the students into their cultural milieu. The implication, consequently, is that the students are not free to determine their faith and their allegiance response, but are to be effectively indoctrinated and inserted into a pre-determined cultural mode. The underlying assumption is that of technical efficiency, productivity and control.

The scholastic curriculum orientation has a magisterial base and the cultural curriculum orientation assumes that the story of the people is important; the technical curriculum orientation, on the other hand, is concerned with the present and the **psyché** of the self. The technical curriculum orientation is not concerned with anything beyond the realm of immediately sensed experience. As will be noted in the summary of learnings (listed in the description of the unit on page 198 of this study) the assumptions are that students identify their reality through the immediately sensed reality, although we note that in "objective 5" (page 198 above) of this unit, there is reference to the traditions of the Church. The psychological growth of the young adult is the basic substructure or assumption of Kieren Sawyer's program. Sawyer talks about "appropriation and interiorization" (1978: 7); the 1982 Pilot Unit does not use this technical language. Sawyer uses the expression, "to make a personal decision" which assumes individualism and the privatization of religion (cf. Chapter III above) found in the technical curriculum orientation; the 1982 Pilot Unit might implicitly hold these assumptions but they are not explicitly stated. The underlying assumptions are more of the cultural curriculum orientation.

c. The Approaches

To some extent the approach to the program under consideration is student-centered since it is initiated with a student activity (p. 6); nevertheless, right after the first activity it ignores the students' submissions and determines the topic for discussion. This leaves the impression that the learning approaches are very structured and manipulative. In the teacher note (1982: 5) it is stated that the primary reason for the activity is to make the student feel accepted and secure enough to participate with a sense of belonging to a real community.

The technical curriculum orientation is greatly concerned with the affective, such as, that the students feel accepted and have a sense of belonging. Exercises are structured to bring about this affectivity. This concern for the psychological growth of the young adult may also be seen in Kieren Sawyer's program **Developing Faith**, (1978: 13ff): right attitudes are inculcated through behavioral conditioning. The 1982 Pilot Unit does not use blatant psychological conditioning.

It might also be noted that there is a great amount of detail provided in the lesson-as-plan and that gives a lot of control. This control factor places the approach very much in the realm of the technological curriculum orientation. It is not the classical teacher-proof program; not everything is prescriptive. Nevertheless, it must be noted that the 1982 Pilot Unit has done the lesson planning for the teacher. It is precisely stated how the lesson is to develop. This gives technical control to the program developers and ensures efficiency, productivity and control in the performance of the learning outcome as programmed by the curriculum developers. Consequently, we note that the approaches of the technical curriculum orientation are implicitly present.

D. SOME OBSERVATIONS

This pilot unit on **Christian Identity** is but a beginning. The curriculum committee which is piloting this unit fully recognizes that it is far from complete. They recognize that basic to the task of preparing a High School Religious Studies Program is the development of a good conceptual design. Contributions and feedback were sought through surveys as well as from delegations of students, parents, teachers, theologians, and other concerned individuals[177]. To this end, six areas of concern were identified which are listed below by way of illustration to gain some insight into the notion of ideology and hegemony mentioned in Chapter III:

1. Identifying the "Basic Intentions and Objectives" which will underlie the whole program.
2. The formation of "Basic Developmental Guidelines" which will provide direction for all subsequent decisions.
3. The selection of those topics considered essential to the program.
4. The conceptual refinement of the essential topics.
5. The selection of Elective Topics if they are to be included.
6. The relationship of the school programs to the broader community.

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[177] As we noted in Chapter II B, Joseph Schwab (Westbury, 1978:370) points out that it is important that there be at least five representational members on the planning committee to lessen the impact of the tunnel vision of the special interest groups with only one concern. Running the risk of oversimplification in this example, we can see the far right as being only concerned with pro-life and anti-abortion, and the far left as only being concerned with social justice in terms of anti-nuclear protest. Both these interest groups seem to be very doctrinaire. The teachings of the Catholic Church are vastly more inclusive and complex than these issues. The above *one issue* illustration is also applicable to education: the person with only one curriculum theory, or one learning theory. Each orientation and/or theory has some truth, but does not necessarily sum up the totality of truth.

In looking at the material collected for the concerned interest groups, it appears as if the students had the least effective lobby. The presuppositions in the wording of the responses often betray the legalism of a pre-Vatican II scholastic orientation, for example, under the teachings of the Church we find the following points listed (*italics mine*):

1. *rules* of the Church.
2. issues of concern in Church *law*.
3. theological discussions of Church *rules*.
4. *precepts* of the Church.
5. *traditional* doctrines.
6. modern Church teachings: documents of Vatican II, papal encyclicals, R.C.I.A.[178]

Four out of six topics deal with *rules* rather than with the doctrine of the Church. This is reminiscent of the scholastic curriculum orientation common in religious education just prior to Vatican II. Lonergan (1979) has referred to this as theological positivism. There is no concern for a deeper understanding but the concern appears to be bounding and limiting a person's activity. It has a very strong control interest which can also be experienced in the technological curriculum orientation. As such, it would rank in the pre-conventional of Kohlberg's moral stages.

Another strong lobby group appears to have been the individualists (cf. technical curriculum orientation in Chapter V, C) with their concern for self-actualization, who I am, what I feel, and what I value[179]. It is obvious that these articulate interest groups wish to indoctrinate the students into their own interests, assumptions and approaches. A large portion of this study has been devoted to the sociology of knowledge; and, in this instance, we have a good example of Michael Apple's questions: Whose knowledge? Who stands to profit? Whose interests are being served?

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[178] This is the accepted abbreviation for the Rite of Christian Initiation.

[179] The reader is referred to the problem of individualism discussed in Chapter III, B, and to the technical orientation discussed in Chapter V, C.

It seems that the main theme running through the teaching materials of this pilot unit is that something is being done **to** the students rather than a pedagogical activity **with** the students. The introduction to specific vocabulary in this unit is important, but this vocabulary should stimulate reflective action; for instance, the introducing of the term **metania**[180] would be a great opportunity for the students to discover the notion of body language (paralanguage) in accepting or rejecting another person. This could be augmented by Gabriel Marcel's (1949, 1952) notion of **damitsein**, the notion of celebrating each other's presence. Using the notion of grounding the students' present experience of experiencing each other, the etiological notions inherent in **metania** would have been better disclosed. The meaningfulness of the students' lived reality and the anamnesis of humanity could then be commingled thereby disclosing the meaning of the ritual action of the community at a liturgical celebration. It seems to me that for this meaningful activity to take place the starting point must be the students. In this sense something is not done **to** the students, nor are the students **filled** with the knowledge of a special interest group; but by the students' experiencing, valuing, and understanding the rootedness of the anamnesis of their own activity in the paralanguage of formal communication is the possibility through which critical reflection of a **metanoia**, a fuller understanding[181] becomes a reality.

The classroom is an ideal locus for the students to understand, value, and experience community and the paralanguage of interpersonal communication. Through a strategy of group reflection the different communicative ways of interacting, and what that interacting says, can be disclosed. This disclosing becomes liberating, even within the structural confines of the classroom. The very intimacy of the classroom allows for a disclosing of interactions whether they be positive or negative. By reflectively laying bare present reality, the participants are afforded an opportunity to further their growth.

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[180] **Metania** is a bending of the body or head designating respect in the Eastern world. The use of **metania** in Western liturgy is the result of Eastern, that is, Byzantine liturgical influence in the early Church.

[181] **Metanoia** is the Greek term used to designate "conversion". It more properly designates a fuller knowledge.

The curriculum orientation I am suggesting is participant centered rather than teacher or student centered. The teacher is not only a facilitator and resource person but also a participant. The teacher's factual knowledge of liturgical paralanguage is imperative[182]. While the teacher should be familiar with the Catholic tradition and orientation, as we saw in Chapter II, he should also be familiar with the various Catholic rites and with non-Catholic liturgical paralanguage in order to contribute a fuller knowledge. The grounding of the curriculum theory, then, rests on the praxiological reflecting on the activity of the lived reality of the participants as rooted in anamnesis. This disclosing is enabling of future action as it liberates from possible past constraints.

In conclusion, while the curriculum guide for this grade ten introductory lesson uses such emancipatory terms as *reflection*, it is still strongly embedded in traditional reproduction theory. I have suggested some changes to improve the lesson while basically keeping the same structure. A critical re-writing would have to start by posing the following questions:

1. What does it mean to experience mutually shared meanings while interacting with others?
2. What symbols and rituals do we and others construct in giving meaning to this experienced interaction?
3. How historically and culturally rooted are these symbols and rituals?
4. Are we prepared to accept all that this paralanguage implies?
5. Are we able to correct past mistakes embedded in the very institutions that frame our existence?

Thus it can be noted that the lead in to the notion of ecclesiology can come out of a different orientation which would make the students critically aware of what it means to belong to an ecclesial community.

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[182] Only teachers academically qualified in theology and religious education should teach religious education. The mere fact that a person is a practising Catholic participating faithfully in the sacramental life of the Church, does not qualify that person to teach religious education anymore than a person who can count is qualified to teach mathematics. As noted on page two of this study "*Most people have never been taught the most rudimentary things about how to reflect on their faith experience.*" A degree in psychology or engineering, for instance, does not qualify a teacher in religious education.

VII. A SUMMARY AND SOME IMPLICATIONS

Since Vatican II, traditional approaches to religious education have been abandoned and new approaches sought. Often these new approaches were accepted on a wave of popularity without sufficient understanding. Such a lack of understanding led to friction between religious educators on the one hand and theologians and bishops on the other. What seems needed is a disclosure of curriculum orientations within religious education programs for Catholic secondary schools. In order to facilitate this disclosure I shall deal first abstractly and then concretely, knowing that in reality the concrete and abstract are like two hands clapping: both hands are needed *to sound forth*.

The discussion that follows not only explores the abstract concept of curriculum orientation but also discloses how it is rooted in real programs. It also explores various curriculum orientations in religious education programs through the ages as well as those currently in use. It must be acknowledged, however, that any study of Catholic religious education, by necessity, starts with Jesus Christ and his apostles who left their legacy in the Gospels.

To make sense of the notion of curriculum orientation in religious education, I have analyzed one concrete program. By looking at a single program through the eyes of different curriculum orientations, a deeper insight into the program might be gained. In conclusion, I wish to draw out some implications of curriculum orientation in religious education programs, which will be particularly helpful to ecclesiastical authorities, theologians, superintendents of schools, chairmen of religious education departments, and parents of students in secondary schools.

A. A SUMMARY

Becoming aware of curriculum orientation within religious education programs in Catholic secondary schools demands that we must see of what orientation speaks and what is the substance of curriculum. This means that we must assess critically the root meanings of orientation which are embedded in the language we write and speak. Language, whether in its written or oral form, is mankind's basic way of conveying meanings, which then are translated into activity. My study, consequently, addresses not only the notion of orientation embedded in language and activity, but also how orientation is embedded in the ambiance of conventional wisdom. The questions to be asked, then, What is orientation? What is curriculum? How shall we understand curriculum orientation?

1. A Disclosure of the Meaning of Curriculum Orientation

The conventional wisdom of a culture, giving meaning, purpose and direction to that culture, is both the substance of curriculum and the substance of orientation. Orientation, nonetheless, is prerational in the sense that it is simply accepted as part of the language and ideology of the individual and his culture. In coming to an understanding of the meaning and purpose of an orientation, we would ignore these shared unspoken meanings upon which a world-view is premised at our peril.

a. An Understanding of Orientation

Underlying our language, there are interests held sacred, basic assumptions about life, humanity, existence, purpose of being and so forth and approaches to life and living. These interests and assumptions cohere with the approaches, as they all are facets of the same orientation. A concern for curriculum orientation in religious education requires that we lay bare these facets and disclose the inherent philosophical and theological presuppositions. How shall we understand interests, assumptions and approaches?

Interests

Interests constitute one facet of an orientation. Interests within religious education programs refer to the fundamental options we choose. For example, interest in technological efficiency, productivity, performance and control, form one option. Other options are the acquisition of rational knowledge, or the cultural activity of a people. Within any religious education program, interest as a facet of orientation can be identified.

Assumptions

Assumptions constitute a second facet of orientation. What is assumed to be knowledge, the basic nature of a human being, God and people and so forth are embedded in the language and activity of any orientation. The assumptions are frequently embedded in the taken-for-granted thinking-as-usual in which people unknowingly participate. These are the basic assumptions that give the meaning to life and culture, as well as to interpersonal relationships. Assumptions are often not the result of critical thought but form the basis of ideology. Assumptions are, then, the commonly understood shared meanings embedded in language and activity upon which a culture is premised.

When we understand the orientation's assumptions, we discover the the ideological stance of the developers of religious education programs. When we know what is assumed by an individual and culture as an unquestioned premise, as a philosophical or theological dictum, we come to know the foundational thinking-as-usual of that individual and culture. Thus what is often taken for granted in a program is the hidden agenda of the assumptions held by the authors of the programs.

Approaches

Approaches constitute the third facet of orientation. The approach within an orientation is the particular manner of bringing the interests and assumptions to fruition. The presuppositions of the interests and assumptions become co-determining factors in the particular approach stressed within the program. The approach within an orientation is manifested in the form of activity in which the students in a program are asked to orient themselves.

b. An Understanding of Curriculum

We have seen how orientation expresses itself through its component facets of interests, assumptions and approaches, and how this is embedded in language and activity. We now need to come to an understanding of the notion of curriculum and how it expresses itself through the component facets of programs. In terms of religious education this will allow us to come to an undertanding that religious education curriculum orientation does not only deal with schooling but also with the whole religious self-understanding of a people.

As the conventional religious wisdom is encapsulated in educational programs the component facets of orientation, namely, the interests, assumptions and approaches disclose how that wisdom is interpreted. Whether we interpret the term "program" broadly or narrowly, any program asks what is to be accomplished, and with what these intents are to be achieved. Regardless of interpretation each program has intents, displays, activities and evaluation.

The Intents

The intents of a program are the "why" of a program expressing interests, desired goals, aims or objectives. These may be explicitly written objectives or implicit desires. The "why" of a program in its very articulation discloses an orientation as well as the implied view of the program and subsequent social relations. As such it must be denied a simple definition in favor of its complex contextual relationship to the entire entity considered to be a program. For instance, humanists will express intents differently than positivists since their notion of knowledge differs. Consequently, the interests, assumptions and approaches of the developers of the program determine the intent of the program.

The Display

Displays are instructional or learning resources which are typically displayed and with which both the students and the teacher interact in an instructional setting. Consequently, in religious education displays may be liturgical activity, sacred art or artifacts, Scripture and other written texts relating to God's self-manifestation and the traditions of people responding to God.

A way of understanding the display is to recognize the guiding principle of orientation. The guiding interest of the orientation will select the display; for instance, a liturgist might select a thurible to experience the burning of incense and the various expressions this takes in various cultures, a systematic theologian might select texts from such classical writers as Aquinas, a moral theologian might select moral dilemmas, and so forth. In each case, the display is some thing or act with which the students and teacher interact.

The Activities

The prescibed activities in a program flow out of the intent and display of the program as well as how the teacher and the students are viewed in the program. The activities are referred to in various programs as teaching methodologies, teaching strategies, learning strategies, as well as classroom organization to bring out desired goals, or an interaction with a slice of life. Each term has its own ideologically-laden meaning disclosing a curriculum orientation. The very lesson plan becomes a revelator of orientation. Class activities may be predefined by the text-as-program, by the teacher, or may flow out of the natural interaction of the students and the learning resources depending on how the teacher, students, learning, schooling, and so forth, are viewed by the participants and the program developers.

The Evaluation

Evaluation is an integral part of program development, both remote and immediate, since it brings out the value of the intent, the display and the activity. The very selection of the intent, the display and the activity is part of the evaluative act emerging from orientation with its interests, assumptions and approaches to knowledge, to life, to religion and to the very notion of humanity. Evaluation is not only operative in the pre-planning of program development but also during its use and after-the-fact. In a religious education program the evaluation of a program might consist in whether it brings the students into a closer relationship with God, whether the students can articulate their faith, or whether the students have properly mastered the right answers.

c. An Understanding of Religious Education Curriculum Orientation

Curriculum orientation, as a set of arrangements of intentional knowledge, speaks to the way of seeing reality and the meaning given to existence; it flows out of the philosophical and theological understandings of humanity and the world; it flows out of the common memory of symbol and ritual in culture; it flows out of a people's experience of their lived reality, their world. As such this stock of knowledge discloses the taken-for-granted assumptions about life, approaches to life, the interests embedded in consensual rituals, and the knowledge or forms of knowledge considered to be of high value. Curriculum, then, expresses more than a program-as-plan even though it is encapsulated in program-as-plan.

We see religious wisdom organized in and for the school where it is realized by the interaction of the teacher and the students as program-in-use in order to make the accumulated religious wisdom of the culture available in a systematic way in religious education programs to further the faith commitment of the students and teachers as well as the larger community. Neither the teachers nor the students can be seen as isolated units; we interact with and find our meaning in the larger community with whom we share symbols of faith. By "symbols of faith" I mean that conventional wisdom which we articulate in a common belief system. Furthermore, I see religious education as a community reflecting critically on its belief system, that is to say, its symbols of faith. It is from the milieu of community that people find their own identity and orientation. Both teachers and students share a language, a mode of expression, a belief system, which gives structure, form and meaning to culture and the stock of knowledge of curriculum.

Consequently, we see that the accumulated religious wisdom of a culture gives rootedness to a religious education curriculum orientation. The interests can be imposed by a hierarchy or aristocracy, yet the way an individual mediates reality is through the milieu of family and immediate community. These relationships are also true in our response to God. What we assume of God and our knowledge of him influences our approach to him and to people and thereby reflects our interests. The shared reflections on the relationship of mankind with God is not only the accumulated wisdom of the ages, but it is also forms the substance of religious education curriculum.

It must be noted that religious education curriculum is as subject to specific curriculum orientations as any other subject area is. Different religions interpret religious orientation differently depending on the specific interests, assumptions and approaches of the religion. Futhermore, the broad range of Catholicism, that is to say, the many linguistic and national groups, will also experience differing orientations which reflect cultural nuances and the level of intellectual development. The assumptions of our life-world with its deeper understanding of cosmology, as well as the individual and collective experience of existence as part of the human process, form part of our becoming-with-the-world in an evolutionary unfolding which speaks of a radically different orientation than the experience of the Middle Ages. A religious education curriculum orientation, consequently, will reflect how the particular faith-community, situated in time, understands its own interests, assumptions about God, people and universe as well as the approaches to God, people and universe. The basic assumptions about humanity and existence reflect a deeper insight into theology and the approaches based on these theological assumptions become rooted in the interests of the person's memory and in the meaning given to existence.

2. Becoming Aware of Curriculum Orientation over the Ages

Curriculum orientation with its embedded interests, assumptions and approaches is influenced by a particular thinking emerging from the experienced story of a people. This remembering of past experience is conditioned by the legitimation of the world-view of the age: what is considered worthwhile and what is not. What is selected as valid reflects the orientation of the selectors. The interests, assumptions and approaches of divers cultures and ages will be nuanced according to the orientation of that culture and age.

The study of Catholic religious education starts with Christ and the apostles who were firmly embedded in the Hebrew tradition. The evidence from the early centuries indicates that religious education was part of the liturgy and the home. New schools gradually emerge, as at Alexandria, but this was for an elite rather than for the common person. With the fall of the Roman Empire and the ascendency of the church, the church, through the monasteries, cathedrals and parishes became responsible for education including religious education. Education was seen as an enculturating process.

The shifting of the centres of learning from the monastery to the university during the High Middle Ages did not significantly affect the ordinary person. Eventually, the scholasticism, which had given such an invigorating new life with the re-discovery of metaphysics, started to stagnate, the enculturating process of an earlier age being replaced by a booklet of answers to be memorized. The religious upheaval of the sixteenth century initiated a polemical approach whose chief interest was an inculcation of *party-line* correct knowledge. Furthermore, the Catholic Church in English-speaking North America, being largely an immigrant church, continued to use the memorization of correct answers approach as a protection against the pressure to change to the religion of the Protestant majority. This approach to religious education curriculum persisted until well into the middle of the twentieth century. Nonetheless, it is fair to say that there were slight movements of discontent during the earlier part of the twentieth century, dramatically shifting to ecumenism after the Second Vatican Council. Unfortunately, from the middle sixties until the nineteen-eighties, the psychometricians displaced the theologians until a new approach to theology again became central to religious education.

The historical survey of curriculum orientations in religious education becomes a revelator of ideology. It is understood that ideology frames the basic assumptions of an individual, a group, a culture or civilization; ideology forms the basic assumptions of orientation as it expresses the thinking-as-usual of the individual creating, unfortunately, a we-they dichotomy with those who do not share in the basic meanings and this forms the basis for the resultant struggle for dominance. This was particularly noticeable in surveying the Canadian religious education programs.

It should be noted that it is through ideology embedded in the basic assumptions of an individual, group or culture that a struggle for dominance results. This hegemonic struggle involving many ethnic groups speaks to the legitimacy of a world-view reflected in curriculum orientation. How the selection of a world-view embracing certain social and cultural meanings, and not others, are distributed through school, displays the ideological orientation of the selectors of that world-view and social and cultural meanings. This brings into question whose interests, whose basic assumptions, and whose approaches to knowledge determine, ultimately, the curriculum orientation chosen. It becomes a political act involving power and control.

3. Understanding Basic Curriculum Orientation in Concrete Programs

In an effort to understand concretely what I have to this point portrayed abstractly, I assembled a large number of programs (cf. Appendices C, D, E and F) and sought to disclose curriculum orientations when the notion of orientation and religious education programs-as-plan interface. Three dominant orientations emerged out of this analysis, namely, the Scholastic, the Cultural, and the Technical Curriculum Orientation.

a. What do we mean by a Scholastic Curriculum Orientation?

The Scholastic Curriculum Orientation became prominent when the Fathers of the Council of Trent mandated that the religious education program should have an "authoritative Catholic catechism" which defined in clear and concise terminology which truths were to be believed by the faithful so that the faithful could be secure in the truth. By using scholastic theology and philosophy, this curriculum orientation was primarily interested in the refinement of intellectual operation. The learning resources, however, tended to have a certain pre-packaged, self-contained directness about them which suggests a closed program leaving little room for questioning. Consequently, the stated interests of the refinement of intellectual operations is left in doubt.

The assumptions embedded in the program were based on the theological notion that in spite of the excellence of the human mind, humanity needs further revelation by God to understand certain fundamental truths that are defined by the church. This assumption allows us to see how the neatly packaged answers of the catechism complete the necessary knowledge of the ordinary person. It suggests that religious education can be done only through the stylized conceptualizations of a former age. This also suggests that religious education is arcane.

The key to the approach is the way the intent, display, activity and evaluation have been determined. On the lower level we find undeviating memorization of the text; on the higher level we find a syllogistic approach using texts from Sacred Scripture, the writings of the

Fathers of the Church and the opinions of theologians. No new questions were to be raised nor was there a concern for the lived reality of the students.

b. What do we mean by a Cultural Curriculum Orientation?

In this century the Scholastic Curriculum Orientation was challenged by the Kerygmatic Movement which attempted to reintroduce Sacred Scripture into religious education by telling of God's mighty deeds. It was comparable to Homer describing the heroes and gods of ancient Greece, thereby giving the Greeks an identity in history. Likewise, Augustine used Scripture as salvation history. The intent was to keep the memory of the story alive by exposing the students to their cultural heritage.

The interest of the Cultural Curriculum Orientation is not just an intellectual acquisition, a banking of knowledge, but a living out of the principles which emerge from religious education. It recognizes that to be human means to belong to a particular group, and to gain one's identity from reference to the foundational symbols that express and constitute the life of the group. These symbols which give meaning to culture need constant interpretation. This is the task of the larger community interested in its own survival and growth. To retain meaning is to retain an expression of that meaning and the young members of society, as they are initiated into that society by the nurturing community, reinterpret and give new expression to that meaning by living out the dramas and stories of the community.

It should be pointed out that when we lay bare the symbol constructs of our meaning, we use the iconicity of our immediately sensed reality. The German, French, and other European philosophers can speak from within a tribal or national anamnesis, but this luxury is not permitted in multicultural North America if we are to be intellectually honest. To speak of two founding races in Canada is to ignore Canada's first citizens, the Indians, and to marginalize and disenfranchize all other ethnic groups. It is a form of racism. Our immediately sensed reality is that of many races and peoples commingling in and contributing to this nation, Canada. A cultural curriculum orientation becomes difficult, but a multicultural curriculum orientation becomes a possibility.

The philosophers of one-tribe nations must be read from the nexus of their lived reality. When the French philosopher, Gilson (1962:14) cogently argues for the scholastic curriculum orientation in religious education, he does not do so from within the context of a multicultural society. It is true that the root metaphors of Catholicism find their genesis in Greek philosophy and the scholarship of the 2000 years of Christianity, and thus the adolescent imbibes the metaphysical notions of a global outlook long before he understands it. This is not the lived reality of the student living in multicultural societies such as English-speaking North America, and, therefore, must be considered in the assumptions of curriculum orientation.

The multiculturalism of North America forces different people to live together, and this, painfully at times, forces an evaluation of cultural and religious traditions. For instance, these last years have experienced a very high incidence of inter-faith and inter-cultural marriages: each partner to the marriage has different interests, assumptions and approaches to the marriage and family even though marriage is a universal phenomenon; it is often an estranging experience for the partner in whose church the marriage does not take place. The estrangement is further emphasized at each rite of passage of the couple's children. There is a tradition, ritual and symbol system in which one of the partners does not participate. In helping prepare inter-faith or cross-cultural marriages, priests often pose the question, *"How are you going to celebrate Christmas?"* And each will answer, *"The way our family has always done it";* each speaking from within the immediate sensed reality of his/her own familial symbol systems. Catholics will think of the drama of Midnight Mass followed by a family meal and the opening of gifts. Non-Catholics will have a different scenario in mind. This example clearly illustrates how critical reflection on curriculum orientation in religious education looks at the philosophical and theological assumptions in the taken-for-granted lived reality and demonstrates that an examination of the interests and approaches embedded in ritual and symbol are valid.

Human communication consists of word and action: the anamnesis embedded in our existence communicates itself in the dual symbol construct of word and action, the conceptual and the concrete. Reflecting upon our language and our action - our praxis - discloses our story and our vision. This reflection also uncovers the basic curriculum orientation embedded in religious education programs, and thereby, allows us to see the interests, assumptions and the approaches to which we would otherwise be oblivious.

It is assumed that the deep meaning stored in ritual, story and symbol to celebrate the community's identity should become part of the everyday lived experience of the students so that the sense of wonder and the future hope is kept alive. It is assumed that the value of the culture which is part of the religious expression towards God is of value and should be maintained. All this is premised on the assumption that religious education will give meaning and structure to life.

The approach not only retells the story of God's involvement with his people but looks at the artifacts and liturgy of humanity's response to God. The Cultural Curriculum Orientation, then, attempts to introduce the student the religious culture of the nurturing community. The students are gradually led to understand the adult role and the way life is celebrated in the community through ritual and symbol.

It is important for curriculum orientation in religious education programs to recognize that in the lived experience of the peoples throughout the earth, there are natural sacred actions which are incorporated into the liturgy. During Vatican II, the orientation of liturgy was critically assessed and modernized. It was reasoned that whenever a ritual action no longer has meaning, it no longer has value; consequently, we witness a struggle between the scholastic, the technical and the cultural curriculum orientation. The rubricists who were in control until Vatican II held that all ritual was sacred and immutable, and the 1960 liberals held that nothing was sacred and everything could be disposed of in favor of an intellectualized religion based on the Word (Scripture). We also witness an ideological struggle in curriculum orientation. As an example in the resource material we may note the debate over the Cultural Curriculum Orientation of the **Dutch Catechism** to which those who favored a Scholastic Curriculum Orientation insisted that a list of "corrections" be appended. A similar debate ensued over

Wilhelm's popular text, **Christ Among Us**.

There are some problems, however, with the Cultural Curriculum Orientation. If the program concentrates only on the Scriptures, we may legitimately pose the question about the relevancy of the cosmology of biblical times to today's adolescent who enters upon a world which can no longer measure its past nor future. Nor do we live in a mono-cultural society. Should one culture dominate and make strangers out of all others, or should we feast on the smorgasbord of multiculturalism? These are legitimate questions to be raised. Yet, this curriculum orientation attempts to come to an understanding of what our actual relationship is to God in our daily lived reality.

c. What do we mean by a Technical Curriculum Orientation?

Immediately following the Vatican Council, as Catholics discarded the vestiges of scholasticism and ghetto culture, they reached out to the secular world, often uncritically, to fill the new void. In English-speaking Canada we see the introduction of a translation of a French-Canadian catechism for elementary school use, **The Come to the Father** series. The Québec program was based on the writings of Pierre Babin from France. We see a strong Cultural Curriculum Orientation in Babin, but as it became more anglicized, we note the influence of Richard Reichert, a psychologist, and his use of the Green Bay Plan (1971).

The interests of the Technical Curriculum Orientation state that the dogmas of the physical sciences be the epistemological verifiers. Scientific learning programs are to be developed and their effectiveness scientifically determined. Acceptable behavior patterns in students developed by social scientists through behavioral engineering are considered of prime importance. Since the daily life of the North American population is largely oriented toward performance, and technique is regarded as the prime instrument of performance with the ideal of efficiency, the assumption of the Technical Curriculum Orientation coincides with the current ideology. The basic assumption appears to be that the student is a programmable machine and that the theological sciences are irrelevant speculation.

The approach in the Technical Curriculum Orientation is to concern itself with technology's virtues, namely, efficiency, control, performance and productivity. This is done through such instruments as the **Green Bay Plan** which was produced by the Department of Education, Green Bay Diocese, Green Bay, Wisconsin. It is a chart which lists on the outer vertical edge the age of the person from zero to thirty-plus, and on the top horizontal plane the headings for each vertical column. The listing for the columns is as follows: age, physical development, activity, affectivity, needs, social development, vision of environment or world, moral conscience, memory, thinking - concrete, inductive and abstract, religious faculties - sense of the sacred, religious attitudes and Christian formation, formal religious approach in content and method; then there is a dual column for Erikson, and the basic school groupings. By running a finger along the top and side edge of the chart in terms of longitude and latitude, we can "look up" where the "normal" student should be. Should the student not be there special attention is to be given the student to bring him or her on stream. This structuralism, developmentalism and behaviorism is pervasive and places the program squarely in the Technical Curriculum Orientation.

In the literature and in religious education teacher education programs, we note a preponderant use of Kohlberg's stages of moral development and Fowler's stages of faith development. Scant thought is given to the idea that Kohlberg's, Fowler's and Reichert's systems might be racially specific, and that the notion of psychological manipulation or disequilibriation might be a violation of the sacred integrity of the student. Furthermore, these authors give no recognition to the prevenient grace of God, a theological notion which does not fit in with psychology. It is as if this psychospirituality, as it has been called, works better without the notion of God.

The new approach was deemed to be objective and value free. This notion was advanced particularly by James Michael Lee, who was a dominant figure in the movement and who claimed to use a social studies approach. He claimed that only statistical and empirical knowledge was valid and legitimate. It must be pointed out, however, that Thomas Kuhn

(1962) through his study of the evolutions of the physical sciences and Marvin Harris (1968) through anthropology have proven quite adequately that theories and hypotheses are not value free, and that it would be naive to say that any knowledge is disinterested and value free. Yet, after Vatican II we see the superficial assumptions of the physical sciences imposed on religious education.

The interests of the technical curriculum approach is in the students being able to function efficiently, cognitively, affectively, and with the proper psychomotor skills: something is being done to the students as they are reduced to programmable machines devoid of freedom. It leaves no room for individual differences or the vagaries of a multicultural society. The program seems to say that if the students are not the same, they must be deviant. Consequently, we are forced to ask whether such a program addresses a student's relationship with God and neighbor (Mt 22:12). In order to understand how the interests, assumptions and approaches of the secular world have become part of some religious education programs, it is worthwhile to look at Barker's (1980:216-17) assumptions about behavioral technology:

Barker states that for behavioral technology, it is external observable behavior that really counts. Internal behavior is important only insofar as it can be empirically verified by scientific method. Human behavior, as isolated units, is explained by the external contingencies in the environment; motivation is beyond the reach of empirical science and, therefore, is irrelevant. The past has primacy in explaining a person; the future is predictable from analysis of past environmental conditioning. Furthermore, human progress is attained through praxis of social science which enables the harnessing of energies and resources in the environment to bring about desirable outcomes. Human beings, as technologists, act as functionaries, employing scientific techniques to harness their own energies and discrete activities, toward an immediate end that is demonstrated to be scientifically desirable. Another assumption is that reality can only be disclosed by scientific methods. By explaining the hidden and unknown, science makes human activity controlled, predictable, and realistic rather than mythic. Effectiveness is the most highly prized value. Behavioral technology claims that behavior modification techniques are human and humanizing endeavors to effect behavioral changes pragmatically determined by science.

When these basic assumptions in society become the basic assumption in religious education, we see a program preoccupied with personal growth and interpersonal relationships, not a critical reflection on the lived faith of the community and what the reality of Christ's intervention in human history means in the lives of the students and in the lives of those who proclaim to have a share in the community of faith. To claim that their own identity is the most important concern of high school students is to deny them a deeper vision of human reality.

4. Some Delimitations

It must be acknowledged, however, that the three curriculum orientations are heuristic devices which never adequately nor completely correspond to reality. They are, nonetheless, a useful conceptual framework even if it would be wrong to see them as absolute black and white depictions of reality. Nonetheless, these conceptualizations form a good framework from within which to analyze a program and disclose its embedded orientation(s).

It must also be acknowledged that this study was restricted to programs-as-plans and, therefore, can only conjecture what actually happens in the classroom. It is suspected that a good program can be taught badly and thereby nullify it, and, conversely, a bad program could be a worthwhile display for a good teacher. For instance, a program-as-plan with a cultural curriculum orientation can be taught in a technical curriculum orientation approach. I might suggest, therefore, that the curriculum orientation of the teacher might influence to a significant degree how the program-as-plan translates into program-in-use. As we noted with Hardon's and Lawler's programs, the orientation of the author can effectively destroy the liberating spirit of Vatican II. Consequently, a real limitation of this study is that it did not deal with what actually happens in the classroom. An ethnomethodological study of how religion is actually taught would be a valuable asset to this study.

5. In Conclusion

The three delineated curriculum orientations demonstrate that there is a subtle difference in the interests, assumptions and approaches. In each orientation there is a reason that something is known, and that reason is predicated on the value which the societal and cultural interests place on the known; this in turn is mediated through what the dominant group assumes to be correct knowledge as well as what they assume to be the basic nature of the human person. Even in the cultural orientation, the shared meanings of the dominant group in the tribe, the nation, Christendom must be transmitted to the young in order for the institutions to perpetuate themselves.

The three dominant orientations which emerged out of this study disclose the Scholastic Curriculum Orientation with a very rational and structured world, a Cultural Curriculum Orientation nurturing the young members into the security of social identity, and the Technical Curriculum Orientation which, utilizing the techniques of the physical sciences, efficiently shapes the student into the predetermined standards of society. It is not asked whether what is being transmitted is of value; nor does it ask in whose interests this knowledge is being transmitted. In all instances it appears that authority has decided what is of interest and value to the young. In each of the three curriculum orientations we note that curriculum was seen as that stock of knowledge or conventional wisdom which is considered significant by the dominant group in society. As such, we noted that it was a societal act expressed through the interests, assumptions and approaches embedded in the language and activity of the group.

Another aspect of this study was critical reflection. This critical reflection has not only consisted of curriculum orientation analysis in programs, but also in the continuous presence of critical theology in an attempt to disclose the anamnesis embedded in language and activity. In discussing curriculum orientation we noted that philosophers rationalize, that is, give reason to the anamnesis, and theologians use theology to legitimate it. Critical reflection discloses and lays bare the inherent meanings embedded in ritual and word.

Reflection, then, sets out to recover our unreflected life and our bodily experience of the world and is the act whereby we take up this unfinished world in an effort to totalize and to think it (Madison, 1982:156). This being-in-the-world, a world which through modern communications has shrunk to a global village, can no longer afford the anamnesis of a tribal god but must mediate the meaning embedded in the symbols and ritual of the stranger. The notion of stranger cannot be justified in theology since God reveals Himself to all peoples, and all are created in His image and likeness (cf. Book of Genesis). All share in humanity.

B. SOME IMPLICATIONS FOR RELIGIOUS EDUCATION

Since Vatican II a new spirit has permeated the church. The Fathers of the Council started to question the basic interests, assumptions and approaches of the church, and thereby they legitimated a critical re-examination of our roots. It was no longer considered disloyal to analyze critically time-worn, if not time-honored interests, assumptions and approaches. As Catholics struggled to emerge out of the self-imposed ghetto, this new approach became true in religious education as well. No longer was the Scholastic Curriculum Orientation to be considered sacred.

To appreciate the liberation from the stranglehold of the ghetto, this study traced the story of religious education from the time of Christ to the present and it thereby allowed the reader to appreciate the social and ideological rootedness in the inherited curriculum orientations as expressed through the interests, assumptions and approaches embedded in the programs and thinking-as-usual of traditional language and activity. This was advanced further by assembling and examining a number of programs in light of the interests, assumptions and approaches of curriculum orientation. Three dominant curriculum orientations emerged, namely, the scholastic, the cultural and the technical. Although these three curriculum orientations might have been very useful in their time, we must now examine them in light of the developments of Vatican II.

1. The Problem of the Market Place

Superintendents, directors of religious education departments, teachers and parents faced with the problem of what program to use for religious education in secondary schools are now faced with a vast array of commercially produced programs (Appendix D) as well as many locally produced programs (Appendix C). Commercially produced programs tend to attempt to satisfy the needs of as many customers as possible and, therefore, include as large a potpouri as possible to meet the demand of the marketplace. Because the material is undifferentiated it might be "selling" something which the customer is not willing to buy. Consequently, it becomes all the more important that the curriculum orientation of the program be disclosed. The models of industry or the ideology of the ruling political party may determine the curriculum orientation and thereby, as critical theology has pointed out, make the ideology of industry or politics the content and obligation of religion. Industry and/or politics become God. A critical examination of the interests, assumptions and approaches of the program will give the user an insight into the embedded curriculum orientation.

2. Whose Interests, Assumptions and Approaches are to be served?

Choosing the correct program can be troubling and reflective of the interests, assumptions and approaches of the chooser. The school superintendent, attempting to meet the needs of his constituency, is faced with the unenviable task of choosing the correct program with the advice of the director of religious education. There will be many special interest groups attempting to influence the decision of the superintendent. The groups with vested interest would include the ecclesiastical authorities, the elected school boards, the teachers of religion and the parents. I will suggest a number of implications my study has for each of these groups.

a. The Ecclesiastical Authorities

In virtue of universal church law (Can. 804) "Catholic religious education is subject to the authority of the Church" and (Can. 805) "the bishop has the right to appoint or approve teachers of religion." The church documents dealing with religious education almost invariably mean catechetics, which is service in and on behalf of the church. Its constitutive interest is to awaken, nourish and develop one's personal belief, to hand on the tradition, solidify one's religious identity and build up the ecclesial body (Scott, 1984:325). The assumption is that this nurturing type of education will incorporate the language, symbols and culture of a community thereby providing security to its participants. The church officially sees teachers of religion as the guardians of religion. The approach to be taken is that of initiation, transmission, evangelization and conversion.

It is the task of the bishop within his own diocese to ensure that the church is maintained and that the people have access to the totality of the symbols of faith. In examining the curriculum orientation of a program the bishop will be able to determine whether the program is in accordance with the norms and directives laid down in church documents. The post-Vatican II orientation is radically different from what went before. However, because something is new does not make it better. The notion of curriculum orientation will allow the bishop to examine a program critically.

Church tradition is firmly rooted in the Scholastic Curriculum Orientation. In seminaries this curriculum orientation tends to be the norm. My study discloses the implication of this curriculum orientation and thereby suggests that other curriculum orientations are distinct possibilities. This insight will lessen, or remove, possible friction with the school jurisdictions who opt for a program with another curriculum orientation.

b. School Boards and Superintendents

The School Act (Appendix A) very briefly mentions that the elected school board may prescribe religious exercises for the students, and permit religion to be taught. By volume, the School Act's major concern is the creation of school jurisdictions and the raising of taxes. Neither the elected school board members nor the superintendent might have an academic background in theology necessitating, therefore, that the director of religious education make the choice of what program to use. Cost effectiveness, however, need not be the school board's and the superintendent's only preserve. Admittedly, religious education is the only school discipline which is based on the personal commitment of faith which could make the elected board or superintendent reluctant to assess critically the religious education program.

An informed decision about the religious education program can be made by the school jurisdiction by examining the program in terms of the interests, assumptions and approaches of the Scholastic, Cultural and Technical Curriculum Orientations. With this disclosure of curriculum orientations an evaluation can be made whether the program does what it claims to do. Spending a lot of money on a program does not nessarily ensure a good program.

c. The Teacher

Although a particular religious education program may be authorized by the bishop and the school board, it is the teacher and the students who actually use the program. Being able to assess the curriculum orientation in the program, disclosing its hidden meaning, will empower the teacher. By understanding the interests, assumptions and approaches of the program, the teacher is able to address the needs of the students. By disclosing the hidden agenda both the teacher and the students will be empowered.

d. The Parents

The parents, interested in passing on their values and culture to their adolescent sons and daughters assume that religious education is an extension of their familial approach. In the aftermath of Vatican II, much anger has been directed toward the school because the parents did not know what the school was doing. Furthermore, the school was perceived to be undermining the values of the home. The parents tended to want the same program as they themselves experienced in their youth. If the parents come to an understanding of the curriculum orientation of the religious education program, they can make informed judgments, and the program may extend naturally beyond the classroom to the home and the faith community. Parents can become actively involved in the education of their children.

e. Some Possible Special Interest Groups

It is imperative that we acknowledge that there are a good number of special interest groups who insist that the religious education program in the school reflect their particular orientation and, therefore, advance their own program. The locally produced programs, perhaps, stand the greatest risk of having been influenced by powerful special interest groups. A typical, very vocal interest group which will try to influence the program to be used in schools are those conservatives who wish to negate the spirit of Vatican II and return to "the good old days". Typically, this group would recommend texts by Hardon and Lawler while singing the praises of the Scholastic Curriculum Orientation. The thirteenth century for them is the epitome of intellectual development and the world since then has become progressively more evil.

The special interest groups can destroy the very notion of religious education. It might be noted that the conservative special interest group, which favours the Scholastic Curriculum Orientation, shares with the liberal special interest group, favoring the Technical Curriculum Orientation, an inordinate concern with the students' growth. It seems to me that the topic should be covered in Health, Physical Education, or Family Studies. I do not see religious education as a program in sexuality, human development, or interpersonal growth although these matters may be touched upon in the larger concern of God and his people. When the content of the course is set by the behavioral psychologist rather than the theologian and educator, the notion of God and his self-manifestation becomes of secondary importance.

3. In Conclusion

The implications of my study, consequently, are that we must assess critically the orientation in its interests, assumptions and approaches to come to some realization of the implied views of the program as well as the implied social relations of the program. This will allow us to evaluate whether the curriculum orientation is consistent with the theology we purport to hold. If the intentional knowledge of the program seems to exclude God, then we cannot honestly say that we have a religious education program. If the implied view of the student is dehumanizing, religion is again defiled.

The implications of curriculum orientations within religious education programs for Catholic secondary schools, as well as for any other program, are serious. When we examine the anamnesis of the language and activity and disclose the interests, the basic assumptions, and the approaches embedded in the curriculum-as-plan, we are then in a position to evaluate critically whether the displays and activities of the program are consistent with the intents. Furthermore, it gives us a greater possibility to judge critically whether we wish to use such a program. As we noted, after Vatican II there tended to be a careless use of psychology; psychology replaced theology and the programs tended to cease being religious education programs. By theology is meant the community reflecting on its faith. The value of a psychologically oriented program is not the question; what is of concern is that the program was not what it proclaimed to be.

The value of this study, then, consists in demonstrating how the interests, assumptions and approaches of curriculum orientation are embedded in the selected and organized units of conventional wisdom through the intents, displays and activities of the religious education programs and thereby shape the worldview of the program. Not to be aware of these implications of curriculum orientation in the various programs means that we allow ourselves to be imprisoned by an ideology we do not understand, and which serves interests which are neither our own nor to our benefit. To become aware of the interests, assumptions and approaches of curriculum orientation means to be empowered and liberated from hidden constraints. To become aware of the curriculum orientation means to become aware of the social relations embedded in the program; and, instead of theology blindly legitimating the curriculum orientation, an assessment can be made to evaluate whether the curriculum orientation is in accordance with the theology which forms the conventional wisdom of religious education. The ideology embedded in the curriculum orientation can be brought into question and assessed whether it is pejorative or descriptive. This study on curriculum orientation in religious education programs attempted to make a positive contribution to religious education.

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A **Brief To Alberta Education**, The Honourable David King, Minister, from The Alberta Catholic School Trustees' Association, February 9, 1984

1. Province of Alberta

The Province of Alberta does not have legislation per se pertaining to the content of religious education curriculum. The **Alberta School Act** *states the following:*

> #151. A board may (a) prescribe religious exercises for pupils in the schools, and (b) permit religious instruction for pupils in a school. (R.S.A. 1970,c.329,s.15)
>
> #154. (1)Upon receipt by a teacher of a written statement signed by a parent requesting that a pupil be excluded from religious or patriotic exercises or instruction, or both, the pupil shall be permitted to leave the classroom or may be permitted to remain without taking part.
> (2) No teacher, trustee, inspector or superintendent, shall attempt in any way to deprive a pupil who attends a school in which religious instruction is given and who does not take part in that instruction, of any advantage that he might derive from the ordinary education given in the school.
> (3) Any attempt under subsection (2) on the part of a teacher, trustee, inspector or superintendent, shall be held to be a disqualification for and voidance of the position or office held by him. (R.S.A. 1970, c.329, s.154)
>
> #28(3) Where a local advisory board passes a resolution requesting that a board of a division institute religious instruction in a school in the district for which the local advisory board was established and sends the resolution to the board of the division,

> the board of the division shall institute religious instruction as soon as it is practical to do so. (R.S.A. 1970, c329, s.28; 1973, c.53, s.6)

Section 5 of the Ordinance of the Northwest Territories, 1884, states the following:

> #5. The Board shall resolve itself into two sections, the one consisting of the Protestant and the other of the Roman Catholic members thereof; and it shall be the duty of each section:
>
> (1) To have under its control and management the schools of the section and to make from time to time, such regulations as may be deemed fit for their general government and discipline and the carrying out of the provisions of this Ordinance.
>
> (2) To arrange for the proper examination, grading and licencing of its teachers, the recognition of certificates obtained elsewhere, and for the withdrawal of the licence upon sufficient cause.
>
> (3) To select all the books, maps and globes to be used in the schools under its control and to approve of the plans for the construction of school houses; provided, however, that in the case of books having reference to religion and morals, such selection by the Catholic section of the Board shall be subject to the approval of the competent religious authority; and
>
> (4) To appoint inspectors who shall hold office during the pleasure of the section appointing them.

Alberta Education uses the following instruments by which to evaluate a religious education course for credit: **The Goals of Basic Education for Alberta**, adopted by the Legislature of the Province of Alberta on May 15, 1978; **Developing Desirable Personal Characteristics** from the Social Studies program; **Controversial Issues**, issued in 1972 for the Social Studies program; and, **Tolerance and Understanding**, 1984. *The present pilot curricula of the Alberta Religious Education Consortium was evaluated by the above.*

2. Letter of the Minister of Education: Province of Alberta

Alberta Education, 319 Legislature Building, Edmonton, Alberta T5K 2B6
(403/ 427-2025) April 2, 1984

Dr. John Brosseau, Superintendent
Edmonton Roman Catholic Separate School District
9807 - 106th Street, Edmonton, Alberta T5K 1C2

Dear John:

I am pleased to advise you that your locally-developed Religious Studies 15-25-35 course have been approved.

I wish to thank you and your staff for the excellent spirit of cooperation which has existed in the finalization of this program.

Yours sincerely,
(signed)David King
Minister of Education

3. The Bishops of Alberta, May 1, 1984

To the Catholic People of Alberta:

May the peace of the Lord be with you!

A consortium was organized in 1981 by a number of Catholic school districts throughout the province to address the matter of religious education for the young people in our high schools. The consortium was the result of the efforts of many teachers, parents, bishops, pastors, students, trustees. Everyone seemed to feel that one aspect of successful religious education was to provide a challenging religious studies program for our high school students. People expressed a need for a program of acceptable academic quality that would warrant accreditation, a program that would be intellectually stimulating, orthodox in doctrine and conducive to developing committed Christian disciples. The bishops of Alberta were enthusiastic in encouraging and supporting this concept.

An understanding was arrived at whereby the trustees agreed to ensure the pedagogical and academic quality of the program and the bishops undertook the responsibility of overseeing its doctrinal orthodoxy and its relevance to our post-Vatican II church. To help establish the latter, the bishops entered into an agreement with Newman Theological College whereby various staff members and other theologians would review all the material proposed for the program on behalf of the bishops and the consortium. We are deeply grateful to these theologians for a job well done.

We are pleased with the final product. The original objectives have been met. We think that this program can be an effective means of improving and strengthening the religious knowledge and commitment of our students. But its success depends on many factors, including the degree of acceptance given by each school district, the appropriate preparation of teachers, the support of the parish communities, the enthusiasm of the students and parents. It cannot be forgotten that the primary responsibility here lies with the parents and the young people themselves.

We are proud of the process by which and through which the program was developed. The collaboration between parents, teachers, students, the consortium team, bishops and pastors, trustees and administrators, has been a remarkable example of the dynamic presence of the Spirit at work in the church in Alberta.

We take this opportunity to thank all those involved in the process. In a special way, we pay tribute to Mr. William Myskiw and his consortium team. Now, it remains for all of us to promote better religious education by drawing closer to our Lord and Master and accepting his call to active and effective discipleship.

May the Spirit of the Lord guide and strengthen us in our journey of faith.
signed: The Bishops of Alberta, Feast of St Joseph the Worker, 1984.

4. The Alberta Catholic School Mission Statement

1. Jesus Christ came to reveal the true identity of humanity as a people saved from its sin of rejecting God - a people who can discover its full identity only by responding to God's voice. Any authentic concern for humanity then is profoundly religious, just as any authentic concern for religion is profoundly humanistic.

2. The work of the Christian Church is to help humanity discover its proper identity as called to God in Christ by the Spirit a call demanding either rejection or acceptance.

3. Catholic schools exist as that dimension of the Church concerned with directing secular educational formation towards an encounter with this world of the sacred. This means providing an education that prepares the way of the Lord, that opens up secular learning to its relationship with God's saving call in Christ and in Christian history.

4. Catholic schools, then, help children learn about themselves and their world in relation to God - a relation embodied in the life and message of Christ Jesus and in the community bearing the name Christian. It follows that Catholic schools complement the formation which is ideally provided in Catholic homes and parishes; for inasmuch as it is the school that structures and teaches the wealth of human knowledge and practice, so it is the Catholic school that can best teach children to reflect on and celebrate the religious meaning of that knowledge and practice.

5. Accordingly, The Catholic school is needed, not just to provide classes specifically in religion and Christianity, but more importantly to set forth the world of the sciences and humanities in its relation to religion and Christianity.

6. Catholic schools cannot produce religious convictions or religious conversions, as this is a gift of love from God alone. But Catholic schools can and must provide a climate conducive to religious transformation, by encouraging children to express their religious convictions openly in a manner that unites thinking and feeling.

7. To accomplish this, teachers in Catholic schools know and live the religious dimension of the secular world, if they are to communicate that dimension in the classroom. This does not mean, however, that the religious practice of teachers must be in all cases the governing norm of employment in Catholic schools. It is of even greater importance that the Catholic school nourish and promote authentic Catholic living in its teachers. In turn, teachers are aware, their educational ministry already gives them an active role in Catholic parish life.

8. To meet the purpose of Catholic education in our own day, there is a need of including the

religious and Christian dimensions of humanity in teacher-training programs at universities and colleges, just as there is need of continuing religious education for teachers already in the schools.

9. Catholic education should be highly diversified, sensitive to the changing needs of various racial, ethnic, and economic groups. Every effort should be made to introduce community and neighborhood programs that embody the specifically Catholic dimension of childhood and adult education. The heritage and purpose of Catholic schools in Alberta should itself become a topic for discussion in school programs.

10. Catholic school administrators exercise responsibility, not only in relation to government policy-makers and to the Bishops of Alberta, but also in relation to Catholic parents and children. As educational leaders, administrators have the task of co-ordinating the many diverse tasks demanded by education, and of building community by infusing those tasks with a unifying Christian and Catholic vision.

5. The Ontario Ministry of Education - Secondary School Diploma requirements and Religious Education programs

Separate School Board. Further to section 102(2) of The Education Act, 1974, a separate school board shall establish and maintain programs and courses of study in religious education in all schools under its jurisdiction. In this regard each course of study in religious education that a board authorizes shall be developed in accord with the requirements as set down by the Bishop's Guidelines and the Ministry of Education and be duly reviewed and sanctioned by the Bishop of each Diocese.

Religious education course approval. The religious education courses of study developed according to the above requirements for Grades 9 and 10 shall, subject to board approval, be the approved program of religious education for the schools. Copies of the approved religious education courses shall be kept on file and made available as requested by the Ministry of Education.

Religious education course implementation. Religious education course development, instruction, evaluation and learning materials to assist the courses will be subject to the supervision of the principal and the supervisory officer.

Core curriculum. All students entering a secondary school program in a Catholic School on or after September 1, 1978 shall, within their program during each year of attendance, include a full credit religious education course.

Religious education credit definition. A religious education credit is granted in recognition of the successful completion of a course which has been developed in accord with the Bishop's Guidelines and the current requirements of a credit as defined by the Ministry of Education in their annual publication **Secondary School Diploma Requirements: Circular H.S.I.19.**

Credit definition. A credit is granted in recognition of the successful completion of a course for which a minimum of 110 hours has been scheduled.

Work, time & evaluation. Work, time and evaluation are all significant components of the course.

Quantity of work and level of achievement. The course requires the completion of a quantity of work at a level of achievement that could reasonably be expected of the students for whom it has been planned. (H.S.I. 1978-79)

In granting religious education credits, principals can ensure that the intention of this definition is being fulfilled if the following conditions are met in addition to those identified in the above mentioned Ministry publication.

Religious education course development. The course has been developed from the Ministry of Education curriculum guidelines or has been approved by the Ministry (through its regulations and/or memoranda); or is otherwise authorized under Section 102(2) of The Education Act; or provides for continuity with a course so authorized up to the Secondary School Graduation Diploma and/or Secondary School Honour Graduation Diploma and is in accord with the Bishop's Guidelines.

Interdisciplinary and multidisciplinary nature of religious education studies. By its very nature the content of the religious education courses touch and overlap many guidelines in each area of study. In this respect, the Principal shall actively promote such integration while also ascertaining that the orientation of the content is consistent and appropriate to the discipline and thrust identified in each respective quideline and area of study.

In fulfilling this responsibility, the Principal of a Catholic School in addition to determining that the Church's teachings and the Bishop's Guidelines are being faithfully adhered to and taught shall unswervingly pursue every appropriate opportunity whereby the teaching mission of the Church can be fulfilled through content integration into otherwise secular courses and programs of study.

6. The Province of Québec

[113]

The document is lengthy and therefore only select quotations will be given:

"A religious instruction program is a specialized instrument that fosters a dynamic and thoughtful exploration of religion as field of knowledge and of meaning. Conscious of the needs of the pupils the content presented by the program takes into consideration their development. A program which is coherent and precise presents teachers with opportunities to plan strategies for teaching and evaluation. These are directed towards the pupils' acquisition of knowledge and the development of competencies and attitudes essential for personal growth, particularly in religion and morality. The religious instruction program aims to ensure greater effectiveness in the teaching of religion."

"This course of Catholic religious instruction for Secondary I replaces the official course of 1969 which has been mandatory to the present."

"This program conforms to the **Cadre relatif à l'élaboration des programmes et des guides pédagogique** (Québec: April, 1980) whose requirements are common to all Department of Education programs."

1.3.1 Course of Religious Instruction for Secondary I and the Ultimate Goal of Education.

1. Religious instruction, just like French, Mathematics, Science, Art, History and Geography, must pursue the ultimate goal of education: the development of the whole

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[113] The following extracts have been taken from *le document de travail* of THE SECONDARY SCHOOL CURRICULUM - CATHOLIC RELIGIOUS INSTRUCTION, 1982. In the forward, Camille Laurin MD, Minister of Education writes in part "...the course in Catholic Religious Instruction, ... issued in conformity with Section 3 of the Regulation Respecting the Basis of Secondary School Organization, has received the approval of *le Comité catholique du Conseil supérieur de l'éducation* and constitutes a course which I authorize for use in all beginning July 1, 1984.

person.

2. Education in Québec aims at developing the personality in all its dimensions: physical, intellectual, emotional. It has a social dimension. In its existence, it integrates ethics and, frequently, religion.

3. Education in Québec aims to ensure the development of a person who aspires to autonomy, freedom and happiness, who needs to love and to be loved: who is open to transcendental values.

4. Education in Québec considers the person as a social being, in close relation with a community and groups sharing common history and a particular culture.

5. The religious instruction course for Secondary 2 aims globally at the maturation of the whole pupil and more specifically, at the personal moral and religious development.

6. This course shares completely the perspective of faith in the person as advocated by Québec education. In fact the content and objectives of the course are grounded in this perspective as a primary and absolute value: the human person as created in God's likeness, loved by God, endowed with freedom and called to self-fulfillment through and with others in love.

7. The major themes of this course express foundational traits characteristic of faith in the human person.
   - The person, as being-in-growth enjoys dynamic and continual development in personal autonomy and freedom;
   - The person, as being-in-relation enjoys personal and interpersonal harmony and fellowship;
   - The person, as being-in-the-world enjoys both contemplation and creativity.

8. It is by helping the pupil to develop these foundational traits of the person that this course intends to contribute to the holistic formation of the young person and to pursue in unison with the other subjects and activities the ultimate goal of education and school.

1.3.2 **The Schools of Québec** identifies clearly the values pursued by education in Québec: intellectual, affective, aesthetic, social and cultural, moral, spiritual, and religious. (*Le Ministère de l'Education,* **The Schools of Québec**, Policy Statement and Plan of Action, *L'éditeur Official du Québec, 1979)*

7. Conclusions from the 1973 Murchland Report

1. It is neither possible nor desirable, at this time, to develop a specific program or curriculum in religious education of universal applicability for adolescents in Canada that would have sufficient detail to be of value and assistance in meeting the needs that are indigenous to the regional and local situations of our teachers, catechists and adolescents.

2. One of the great challenges for the Canadian Church today is to re-order her **praxis**, her expenditure energy and effort to conform to her avowed priorities, namely, the family and the adult faith community.

3. To bring up the question of adolescent religious education is somewhat like throwing a pebble into a clear pond. It ripples in ever expanding circles until it reaches the shore. Religious education is where all the adult problems of the churches, society, religion and education converge, interweave, collide and clash.

4. Youth does not constitute the heart of our difficulties. As Pogo put it: "We have met the enemy and he is us." In many instances the young are a sign of our way out. To be a believer in the world today is difficult for all kinds of historical, social and cultural reasons. Belief is very specifically an adult question. Again, most of the issues at the forefront of adolescent catechesis are, in the first instance, adult issues.

5. For the most part, our expectations are far too high and unrealistic in terms of what Catholic High Schools, catechists and Youth Ministry can achieve. An adolescent, as long as he is an adolescent, will always have an adolescent faith. St. Thomas would say: **Nemo dat quod non habet**. More prosaically, I would say: "You can't get blood out of a turnip." Adolescence is a time for sowing; not a time for reaping.

6. In adolescent catechesis there is a greater and greater awareness of the importance and necessity of the faith-life of the home along with a supportive adult faith community.

APPENDIX B: A SURVEY OF REGIONS

Ongoing Catechetical Development for Adolescents

From February to June 1981, we[114] participated in on-going dialogue with youth, parents, teachers, bishops, priests and various resource persons in each of Canada's regions on the question of adolescent catechesis.

Questions like the following were raised:

1. What are the best developments for adolescent catechesis in your area? How can you see these further developed or enriched?
2. What are the least effective aspects for adolescent catechesis in your area? How can improvements be made in these areas?
3. What are your youth seeking in reference to religious education? How are they participating in the development of their religious education?
4. What family, parish, civic community involvement is established in your religious education environment? How can this be enriched?
5. What are the topics or experiences of interest in religious education discussion? How is deeper Christian meaning best brought to these topics today?
6. What resources are presently being used in your area for adolescent catechesis? How would you like these resources to be enriched and contemporized?
7. What is your view of the adult Christian of tomorrow?
8. What religious education can best prepare today's youth to become that adult Christian of tomorrow?

General Discussion Response

There was a high level of interest in the discussions and a good affirmation of the best present efforts with adolescent religious education. For the most part, people wanted adult education and catechist formation as well as more development in those areas already experienced by them as effective, that is to say, "Resources to assist with retreat days, youth group sessions, special activities, liturgical celebrations... all that facilitated the lived experience of 'Christianity alive and well'."

More specific assessment of needs and hopes for further development were unique to each province, and in some cases, to areas within provinces.

1. **British Columbia**, for example, without Catholic school systems, is developing adolescent catechesis around youth ministry experiences. This is also true of **Manitoba** and several of the maritime provinces. Their hopes were for catechist formation developments.

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[114] This survey was conducted by the National Office of Religious Education, Canadian Conference of Catholic Bishops, and is reprinted here with their permission.

2. In those provinces with Catholic school systems (**Alberta, Saskatchewan, Ontario, Québec, Newfoundland/Labrador**) discussions evolved around programs presently in use, in on-going evaluation/revision and the development of credit courses in religious education.

3. **The Alberta Consortium** is evolving an Alberta curriculum based on its existing program but enriched by additional resources, activities and with emphasis on social responsibility, scripture and doctrine.[115]

4. In **Saskatchewan** the Christian Ethics program developed there, and adapted for specific needs is well received. Hopes were expressed there, for the continuing adaptation and development of that program.

5. In **Ontario** a variety of *programs* are available and their use is influenced by guidelines. The Ontario Bishops have made available Guidelines to facilitate adolescent catechetics in Ontario. Appreciation was expressed for such learning opportunities as the *High School Forum for Adolescent Catechesis* and hopes were expressed for more catechist formation.

6. In **Québec** a high school program has been provided by the Q.C.O. with Québec Ministry of Education. This program is currently being revised and a lively discussion evolves around its development.

7. In **Newfoundland/Labrador** the *To Live is Christ Series*, Wm. C. Brown Co., has been accepted for use in adolescent catechesis. These resources are adapted to the use of various groups in the area. Hopes were expressed for stronger catechist formation and more in-service sessions for youth and those who form them in faith. The province is also currently implementing courses in religious education for grade 12.

Some General Conclusions

1. Much good work is being done in the area of adolescent catechesis.

2. Affirming, encouraging and assisting this is identified and verbalized as one of the best ways to further development.

3. Creative assistance in further orientations and developments in adolescent catechesis is welcomed by most persons involved in this area of ministry.

4. Those in the field of adolescent catechesis readily speak of their most effective adolescent catechesis experiences, but are less able to articulate new orientations or developments for the evolving church.

5. There is no consensus among Religious Educators in Canada regarding needs, hopes, future developments of Adolescent Catechesis in Canada.

Three basic hopes were noted:

1. Increased catechist formation.

2. Assistance with pastoral ministry to youth.

3. Resources and/or guidelines for High School catechesis.

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[115] The Alberta Consortium, in fact, developed an entirely new program which was published in 1984. Nothing of the old program has been retained.

Questions Raised:

1. How can we best respond to the recent needs and hopes expressed in the various regions?
2. Is it desirable and/or feasible to produce an Adolescent Catechetical *program* for Canada at this time?
3. What readiness is there for acceptance of such a *program*?
4. How prepared are we to give credible support to a program designed for the contemporary adolescent?
5. How prepared are we to speak publicly to such issues as the contemporary moral and ecclesial questions?
6. How can we best provide for catechist formation to enrich the ministry of adolescent catechesis?
7. How can we enrich our pastoral ministry to youth?
8. What creative leadership and additional catechetical contribution are we prepared to make to the on-going development of adolescent catechesis in Canada?

APPENDIX C: LOCALLY PRODUCED CURRICULA

The following curricula have been produced locally by school boards, often to supplement commercial texts (See Appendix D). I have indicated which commercial texts are used. In each rationale of the locally produced curricula it is hoped that the religious education curriculum will provide an opportunity for the students to grow in their relationship with God.

ALBERTA

Christian Living Program, Edmonton Catholic Schools, 1977
Each unit contains a subunit on life experience, Christian dimension, and faith response.

Grade 7: **Choose Life**
Concepts: 1. Growth; 2. Family - Covenant; 3. Creation - Cocreators.

Grade 8: **Dreams and Visions**,
Concepts: 1. An invitation to respond to Christ; 2. Christ who lived fully; 3. Life-styles as a Christian.

Grade 9: **Journeys**
Concepts: 1. Christian Maturity; 2. Decisions; 3. Friendships.

RELIGIOUS EDUCATION, Edmonton Catholic Schools, 1971-1974.
The Curriculum Guide is laid out in three columns: concept, activities, references. These are headed by specific objectives which are listed below under "concept" for uniformity in my text.

Grade 10: **Religious Studies 15**,
Concepts: 1. Understands the meaning of Christian morality; 2. Accepts that love of self, of others, and of God are basic to Christian moral development; 3. Understands how the adolescent works out his identity in society with respect to the various communities to which he belongs; 4. Considers how specific contemporary issues affect the adolescent.

Grade 11: **Religious Studies 25**,
Concepts: 1. Understands that men search for meaning in life; 2. Understands the way men search for meaning; 3. Understands that religion offers a meaning in life; 4. Appreciates that the experience of faith in an integral

part of man's quest for meaning; 5. Appreciates that God is an ultimate concern in whom many have faith; 6. Understands that the person of Christ is revealed through various images; 7. Understands that the Church is a community in which men depend on each other for their growth in faith, celebrate common beliefs through worship, and witness their faith through loving service; 8. Understands that Christian faith must manifest itself through action.

Grade 12: **Religious Studies 35: Religious of the World,**

Concepts: 1. Considers man's experience of alienation; 2. Understands the movement from alienation to autonomy in two Religions which are revealed: Islam and Judaism; 3. Understands the movement from alienation to autonomy in Christianity; 4. Understands the meaning from alienation to autonomy in two Religions arising from human experience: Hinduism and Buddhism; 5. Understands the movement from alienation to autonomy as described by various atheists; 6. To gain a wider knowledge and deeper understanding of the Native people's religion.

ALBERTA CONSORTIUM for RELIGIOUS EDUCATION, 1984

The program outline is as follows:

Grade 10:	Units:	Christianity; A Community called Church; *Possible units*: Called to Serve; Peace Through Justice; Prayer; Reverence for Life and Family.
Grade 11:	Units:	Basis of Belief; Jesus Christ; Scripture; *Possible units*: Religious Freedom; Search For Meaning; Work and Human Dignity; World Religions.
Grade 12:	Units:	Religious Lifestyle; Christian Lifestyle; Sacraments; *Possible units*: Christian Models; Christian Relationship; Ecumenism; Peace Making and Peace Makers; Suffering, Death and Dying.

The units in detail are:

Grade 10: **A Community Called Church** R.S. 15

Concepts: Experiences of Catholic Church; 1. Church as community; 2. Beliefs of the Catholic Church; 3. Christian Morality; 4. Making Moral Decisions; 5. Call to Love and Service; 6. Community of Reconciliation; 7. Service to the World; 8. Worship; 9. Structures and organization; 10. Celebrating our participation.

Grade 11: **Scripture**, R.S. 25
Concepts: 1. Significance of Story; 2. The Bible; 3. Historical and Literary Context; 4. Basic Human Concerns; 5. God's Continuing Call; 6. Celebration.

Grade 12: **Christian Lifestyles**, R.S. 35
Concepts: 1. Christian world-view; 2. Christianity: a religion of hope; 3. Social relationships; 4. Human work; 5. A Christian spirituality; 6. Celebration.

Grade 12: **Sacraments**: The Church's Celebration of our Life as God-Given. R.S. 35
Concepts: 1. Celebration, Ritual and Symbol; 2. Meaning of Sacrament; 3. Sacraments of the Catholic Church; 4. Baptism and Confirmation; 5. Eucharist; 6. Celebrating Sacraments.
Elective: 1. Reconciliation and Anointing; 2. Orders and Matrimony.

Ukrainian Catholics
Concepts: Religion of the Ukrainians; Rites and Traditions Within The Catholic Church; Celebrations; Traditional Christmas Eve Supper Ceremonies; Theophany; Celebration of our Baptism into Christ; Celebration of Blessing the Water at the Feast of Epiphany; Celebration of Light; Pascal Celebration; Pentecost Celebration; Celebration of the Word; Lenten Veneration of the Cross; Pussy Willow Sunday Celebration; Celebration of the Mystery of Christmas; Marian Celebration; Holy Week and Easter; Ukrainian Catholic Rite Quiz.

MANITOBA

There are three English-speaking Catholic secondary schools in Manitoba. Each school has developed its own religious education curriculum. As part of the curriculum, St Paul's and St Mary's offer a Christian Service component in which students engage in some form of service to the community.

St Paul's High School, Winnipeg, Manitoba

The courses are called 'values' rather than 'religion'; they attempt to teach some Catholic doctrine but their aim is the Judeo-Christian value-system. There is a large non-Catholic population, including Jews, at the school.

Grade 9: Introduction to the Bible
Concepts: Introduction to the Bible; Abraham and the Patriarchs; Moses and the ten commandments.

Grade 10: The Gospels
Concepts: The Gospels; The emerging church; The prophets.

Grade 11: Morality
Concepts: Understanding morality; Christian Service program; In prison; Contemporary problems.

Grade 12: Lifestyles
Concepts: Marriage: called to love; Christian service program; Science & Religion; I'm OK - You're OK; Native studies.

St Mary's Academy, Winnipeg, Manitoba

Each student from grade 9 to 12 is required to take two courses each year. Grades 7 and 8 use **Spirit of the Lord**.

Grade 9: Compulsory Course: **Jesus and You**
One of: **In Their Footsteps; Building a Better World**

Grade 10: Compulsory Course: **Christian Living**
One of: **The Early Church; Building Christian Community; Mystery of the Person**

Grade 11: Two of the following:
Prelude to Jesus; The Faith of Jesus; Private & Liturgical Prayer; Jesus: His Life; Ministry of Service

Grade 12: Two of the following:
Called to Love; Church Teachings; Christianity in North America; Pilgrim's Progress; Ministry of Service; Less Travelled Roads

St Boniface Diocesan High School, St Boniface, Manitoba

Grade 9 text: **New Look at Christianity**
Concepts: Christ; The Church; Christianity.

Grade 10 text: **Jesus & You**, and **The Sacraments & You**

Grade 11 texts: **Christian Morality & You**, and **Moral Problems**

Grade 12 text: **Your Faith & You**, and **Your Future & You**

SASKATCHEWAN

Muenster, Saskatchewan
Junior High: **To Live is Christ** series (Brown)
Senior High: **Christian Ethics**

ONTARIO

DIOCESE OF LONDON, Ontario
Catholic Central High School *is the only Catholic high school in London, Ontario. It lists the following as its objectives in its 1984-85 course calendar*:

1. To facilitate the creation of a Faith community upon the conviction that Jesus lives among us as a mystery of love that is reflected in all facets of our shared endeavors be they intellectual, spiritual, physical or moral.
2. To assist each student in the formation and practive of values and standards which are Christian and Catholic in inspiration.
3. To assist students in determining their strengths and weaknesses so as to provide them with programs that develop their potential to the maximum.
4. To foster in students a reverence for learning and the desire to increase their knowledge.
5. To encourage the fullest involvement of students in co-curricular and extra-curricular activities in recognition that their social development and personal growth are enhanced through this participation.

The religious education program is offered on both the general (G) level and the advanced (A).

Grade 9: CR2 1G1/1A1 **Jesus and His Church**
Text: **Understanding Your Faith** by Thomas Zanig

Grade 10: CR2 2A1 **Sacred Scripture**
Text: **The Old Testament** by James Black, and **The New Testament** by Michael Pennock

Grade 11: CRW 3G1/3A1 **Ecumenism**
Texts: **Man's Search For Meaning**, by Victor Frankl, **The Emerging Church**, by Ronald Wilkins, **Religions of the World**, by Ronald Wilkins, as well as recent and significant Catholic ecumenical documents.

Grade 12: CMS 4G1/4A1 **Christian Life and Vocation**
Texts: **Your Future and You**, by James Finley, and **Moral Problems**, by Michael Pennock.

Grade 13: CR2 5A1 **Religion and Social Development in the Twentieth Century**
Text: **Christian Social Teaching and Canadian Society**, by Michael Ryan.

Ursuline College "The Pines", Chatham, Ontario
The names of the texts will be listed first and then the course descriptions.

Grade 9: Rel 100
Texts: **Your Faith & You**, by Michael Pennock, and **Good News Bible**
Description:

Rel 140 **The Church - Belonging to the People of God**: This course is designed to bring the students to a deeper knowledge of their faith and to discover practical ways to live out their membership in the faith community to which they belong.

Rel 150 **The Church - Belonging to the People of God**: This course is designed to aid in expanding the student's knowledge of their faith, and to increase in the student a sense of identity as one who is united with Christ and His people to form the Church.

Grade 10: Rel 200

Texts: **These Stones Will Shout**, by Mark Link, and **Good News Bible**

Descriptions:

Rel 240 **Salvation History**: The aim of this course is to show the unfolding of salvation history stressing the covenant theme and showing how God reveals Himself to His people. The students are made aware of how the covenant theme continues throughout the Old Testament and how God continues to reveal Himself.

Rel 250 **Salvation History**: This course on the writings of the Old Testament traces the unfolding of salvation history. Students will explore the literary, historical and religious context in which the books of the Bible were written in order to grasp the religious message. Efforts will be made to relate the experiences of God's people in the Jewish Scriptures to the experience of His people today in order to understand the implications for us in our present age.

Grade 11: HWR 340

Texts: **Religions of the World, Religions in North America**, both by Ronald Wilkins

Description:

World Religions: This course develops an understanding of different religions - Hinduism, Buddhism, Judaism, Islam and Christianity. Students examine each such fundamental issues as the position of mankind, the nature of God, goodness and evil, the teaching on suffering, death and afterlife.

HWR 350

Texts: **The Many Faces of Religion**, by Dirks, Stewart et al., **Religions in North America**, by Ronald Wilkins

Description:

World Religions: This course develops an understanding of different religions: Hinduism, Buddhism, Judaism, Islam and Christianity. An historical approach is emphasized. Students do an indepth examination of such fundamental issues as the position of mankind, the nature of God, goodness and evil, the teaching on suffering, death and afterlife, as well as other issues.

Grade 12: HEA 440/450

Texts: **Moral Problems**, by Michael Pennock, **Why Am I Afraid To Tell You Who I Am?** by John Powell, and **Married in the Lord**, by Michael Prieur

Description:

HEA 440: **Health Education: Morality and Marriage**. A study of Christian marriage and the family, standards of sexual behavior, values and the value processes and related topics.

HEA 450: **Health Education**: An indepth study of morality and marriage. The course attempts to provide insights into self-awareness, personal growth, and interpersonal communication. The course will focus on Christian morality and in a logical way to approach moral problems. The course will also stress Christian family living in contemporary society.

Grade 13: HHP 550
Texts: **Man, The Divine Icon**, by George A. Maloney
Description:

HPP 550: **People and Politics**: This course provides an opportunity to study such issues as war, peace, law, conscience, authority, freedom, progress, social justice, revolution, power and conflict. These issues will be studied on the local, national and international level.

St Patrick's High School, Sarnia, Ontario
Grade 9: CRS 1G1 Religious Studies
Description:

An extensive study of an adolescent's relationship to society and to the Church as the people of God. The teachings of Jesus and an overview of Church development are presented.

CRS 1A1 Religious Studies
Description:

An intensive study of the adolescent's relationship to society and to the Church as the people of God. Topics covered include the Trinity, the Sacraments, prayer, morality, Catholic identity and Mary.

Reference Texts:
& You series by Finley and Pennock

Grade 10: CRS 2G1 Religious Studies
Description:

An extensive study of the Bible and its effects on society. Myth, law, poetry, and character studies are included. The central focus is on Old Testament writing.

CRS 2A1 Religious Studies
Description:

The intensive study of the Bible as literature and its effect on society. Myths, law, poetry and covenant are studied in the Old Testament. Tracing themes and comprehending symbolism are stressed.

Texts: **These Stones Will Shout, Good News Bible, Understanding Christian Worship, Understanding Christian Morality.**

Grade 11: CRW 3G1 **Religions of the World**

Description:

An extensive investigation of contemporary religions and their interaction with society and culture in which they exist. Their relationship with the Catholic faith is examined.

CRW 3A1 **Religions of the World**

Description:

An intensive investigation of contemporary religions and their interaction with society and culture within which they exist. Each religion's relationship with the Catholic faith will be examined.

Text: **What Man Believes**, from McGraw-Hill-Ryerson

Grade 12: CMS 4G1 **Man in Society**

Description:

An extensive examination of morality and marriage. Topics included are: study of values and value processes, gender identity, nature of love, standards of sexual behavior, courtship and factors in a successful marriage.

CMS 4A1 **Man in Society**

Description:

An intensive examination of morality and marriage. Topics included are: study of values and value processes, gender identity, nature of love, standards of sexual behavior, courtship and factors in a successful marriage.

Texts: various handouts.

Grade 13: CMS 5A1 **Man in Society**

Description:

The study of man as an individual, his relationship to his world and his society. Relevant writings will be used to show how men have accepted the challenge of freedom, responsibility, and justice.

METROPOLITAN TORONTO SEPARATE SCHOOL BOARD, 1975 *A syllabus of topics (with teaching, Scripture, other resources, and student column) for the whole of high school: grades 9 through 13. The guidelines recognize that curriculum only happens when student and teacher interact. The local teacher is to develop the lesson plan. The syllabus of topics serves as the basis for curricula drawn up with an eye to the local needs and local resources. Each school should determine when the topics are to be covered in the five year span.*

LANARK LEEDS & GRENVILLE COUNTY ROMAN CATHOLIC SEPARATE SCHOOL BOARD RELIGIOUS EDUCATION CURRICULUM GUIDE, 1983.

This curriculum guide is based on the premise that the home, parish, and school are integrated. A variety of resource texts are suggested but one commercial main text is used. The attractive binder contains a wealth of resources which each teacher could use for enrichment.

Grade 7: **The Spirit of the Lord**

Concepts: Growth; decisions; law of freedom; discipleship; trust; compassion.

Grade 8: **The Spirit of the Lord**

Concepts: Jesus and the sacraments; Christian wholeness; human development; Christian personhood; social apostolate.

Grade 9: **Called to Love, Called to Serve** series (Benziger)

The special focus of Grade 9 is to help the students deal with the identity problems of early adolescence.

Grade 10: **Called to Love, Called to Serve** series.

FRONTENAC LENNOX & ADDINGTON COUNTY ROMAN CATHOLIC SEPARATE SCHOOL BOARD

(The course outlines include scope and sequence charts, concepts, time, evaluation, resources.)

Grade 9: Jesus.

Grade 10: Christian morality - Natural Law - Old Testament.

Grade 11: Christian morality - New Testament - Church.

Grade 12: The Catholic Church Today.

CARLETON ROMAN CATHOLIC SCHOOL BOARD

The Religious Education binder was produced in 1977. It gives an overview of religious education from kindergarten to grade 10, a section on values for each grade, themes, and suggested activities for integration of values. This is followed by a section on resources, i.e., films, posters, slides, media kits, etc., giving descriptions, and supplier and prices where *applicable.*

St. Joseph's High School, Renfrew, Ontario

The parish priest of St James Parish, Portage du Fort, Québec, teaches religious education at St Joseph's High School in Renfrew. The curriculum guide lists the course and area of study as well as a brief description.

Grade 9: Cre1G1 Dogmatic Theology
Concepts: Sin; Sacraments; Prayer; God the Father; Jesus and the Holy Spirit; the Decalogue; Human Sexuality. Text: **Challenge**, by Wilkins.

Grade 10: Cre1G2 Biblical Theology: Part 1 - the O.T.
Concepts: God is present in His Word; God's Word is very ancient, very much alive, and of infinite depth. Text: **These Stones Will Shout**, by Mark Link.

Grade 11: Cre2G1 Moral Theology:
Concepts: Personal and social morality including the meaning of moral decisions, forming conscience, Gospel values, regarding the unborn, the mentally retarded, the poor, the aged, pre-marital sex, birth control, etc. Text: **Decisions**, by Michele McCarthy.

Grade 12: Cre2G2 Biblical Theology: Part II - the N.T.
Concepts: This course focuses mainly upon the ministry of Jesus. Text: **The Seventh Trumpet**, by Mark Link.

Grade 13: Cre5G0 Christian Service Program.
Concepts: Students at this level will be challenged to put their belief in the love of Christ into the practice of a living faith through a year long relationship with another person of the Renfrew community. This will be coupled with studying, in the gospel context, those issues which treat the elderly, and other marginated groups in society in the light of human dignity and respect deserved by all humans. Through such study, the students shall become aware of their social responsibility to maintain just human social structures in his/her individual and global world. Text: **Christian Service Manual**, by Loyola High School, Montreal.

THE OTTAWA ROMAN CATHOLIC SEPARATE SCHOOL BOARD

The **Spirit of the Lord** *program, prepared by the National Office of Religious Education, is being used in grade 7 and 8. The grade 9 and 10 program is currently being revised. In the past, a program prepared by the school board was used but the teachers have requested the use of more commercially prepared textbooks as they feel they need new resources and students require hands-on materials. As yet, no one program that answers all the needs and meets the objects has been found so several teachers are presently piloting new material.*

Grade 9: Texts: **Understanding Your Faith**, by Zanzig; **Moral Growth: A Christian Perspective**, by Sadlier; **Jesus of History, Christ of Faith**, by Zanzig; **Alive in the Lord**, by Benziger; **Faith to Share**, by Benziger; **Understanding Christian Morality**, by Wilkins.

Grade 10: Texts: **Jesus of History, Christ of Faith**, by Zanzig; **Alive in the Lord**, by Benziger; **Faith to Share**, by Benziger; **Relating**, by McCarty; **Jesus: God's Son With Us**, by Sadlier; **Making Moral Decisions**, by Reichert.

PETERBOROUGH DIOCESE

St Peter's High School, Peterborough, Ontario

Grade 9: Sacred Scripture - The Old Testament
Text: **These Stones Will Shout**, by Mark Link

Grade 10: Sacred Scripture - The New Testament
Text: **The Seventh Trumpet**, by Mark Link

Grade 11: World Religions.
Topics: World Religions; Catholicism; Primitive religions; Judaism; Islam; Orthodox; Anglican, Lutheran, United Church, Presbyterian, Baptist, Pentecostal Assemblies, Salvation Army, Mormon, Jehovah's Witnesses, Christian Science, Unitarian (Some of these are interviewed followed by seminars); Contemporary Catholicism. Text: **Your Faith & You**, by Finley/Pennock.

Grade 12: Man in Society: Adult Challenges and Responsibilities, The Christian View.
Unit I: *Individual Christian in Society*. Concepts: The individual man; The individual Christian man; Man in relationship and responsibility;

Conditions and characteristics conducive to the Christian growth of the individual; The role and contribution of the individual in society; Alternate lifestyles priesthood and religious life; Alternate lifestyle- the single life.

Unit II: *Responsible Christian in Society*. Concepts: Ethical attitudes and guidelines for the Christian individual; Conscience: man's subjective norm of morality; Man's failure in responsibility; Sexual morality in society; Dignity of each man in society; Respect for life; The sources of and the community dimension in morality.

Unit III: *Religious Symbols and Rituals of Christian Man in Society*.

Unit IV: *Marriage:* The Basic Unit of Society. Concepts: Marriage is a unique form of friendship; The aspects of romantic-sexual love which lead to and foster a happy, lasting Christian marriage; Marriage in Scripture: The Old & New Testaments; Society views marriage for two thousand years; The values of marriage in present-day Christian society; Practical concerns of married couples.

Texts: **Christian Morality & You**, by Finley/Pennock; **Your Future & You**, by Finley/Pennock; **The Sacraments & You**, by Finley/Pennock; Reference text: **Moral Problems: What Does A Christian Do?**, by Michael Pennock, Notre Dame, Indiana: Ave Maria Press.

HAMILTON DIOCESE

Hamilton diocese produced a draft copy in 1978 for late intermediate and senior divisions on religious education. In grade 7 and 8 the **Canadian Catechism** *series are used. The guidelines contain the rationale and objectives, followed by the meaning of the Catholic School, the Ministry of Education, The Catholic School Trustee, The Catholic Principal, The Catholic Teacher, The Chaplain, The Student, Family Life Education, Strategies for Teaching, and the Program. A number of commercial reference texts are listed for grade nine and ten. A survey of the school material presently being taught is listed without giving priority. These are as follows:*

Grade 9:

Concepts: Growth; God; God's plan; Belonging (community); Christ; The Catholic Church; Sin (refusal to belong); Prayer; Death; The Bible; Liturgical Year.

Grade 10:

Concepts: Christian worship; Christology; Scripture; Sacraments; Morality; Respect for life; Social justice; Community & Relationships; Liturgical Year.

Grade 11:

Concepts: Church history; World religions; Social justice; Man in society; Church and media; Creed; Old Testament; Marriage; Prayer; Sacraments; Sexual morality; Pascal mystery.

Grade 12:

Concepts: World religions; Comparative religions; Church history; Ecumenism; Marriage; Sexual morality; Prayer; Sacraments and worship; Pascal mystery; Old Testament/ New Testament; Creed; Eschatology; Christology; Contemporary social issues and problems.

Grade 13:

Concepts: Apologetics; Family studies and sociology; Christian marriage and problems; Liturgy, morality, Scripture, faith; Belief/ God; Covenant theme; Church; Social teachings; Christology; Problems of contemporary man; Biblical literature/ Pauline letters; Bioethics and man; Ecumenism; Science and religion; Decision making process; Eschatology: death, aging, suffering; Media and advertizing.

The above comprises seven topics: Person, Faith, Church, Prayer, Sacraments, Liturgy and Witness. From these, 35 components were derived and developed in terms of content. The stress and emphasis will depend on the needs of the students and school.

THE HAMILTON-WENTHWORTH CATHOLIC SCHOOL BOARD

The Hamilton-Wenthworth Catholic School Board has drawn up an extensive curriculum guide for each grade level. They use a variety of commercially produced texts; there are also guidelines on approving textbooks. A sample curriculum at Cathedral Girls High School includes a daily journal, group work, as well as service projects. This gives it a praxis component. The whole curriculum is presently being revised.

WATERLOO COUNTY SEPARATE SCHOOL BOARD

The Waterloo County Religious Education Guidelines for grades 7 - 13 are those of the Diocese of Hamilton listed above.

WELLINGTON COUNTY SEPARATE SCHOOL BOARD

A two inch thick binder delineates the curriculum guide for Bishop Macdonell High School in Guelph, Ontario. Grades 9 and 10 use standard texts; grades 11, 12, and 13 have locally produced units. An inventory list of resource texts is listed followed by the guidelines of the bishop of Hamilton. For the locally produced material I have listed the sub-concepts.

Grade 9: Theology

Concepts: Person; Faith; Church; Prayer; Liturgy. Main Texts: **Challenge**, by Wilkins; **The Catholic Catechism**, by Hardon.

Grade 10: Theology

Concepts: Sacraments; Christian Morality; Catholic Education. Main Texts: a great variety of resource texts are used.

Grade 11: Theology

Concepts: 1. Church and the media = What is media; Communication and community; The child and the media; Vatican; The electronic church; Parish and diocese.

2. Church history, part I = Jesus Christ; The Apostolic age; Reconstruction Christianity; Medieval Christianity; Selected Topics

3. Contemporary problems = Practice modern religious persecution; Discrimination; Unity; Sexual problems; Discipline; Vocation; Respect for life; Values; Relationships - sexual, social, dating; Cults; Violence; Homosexuality.

4. Social Justice = The vision of Jesus; What is the Third World; The reality; Politics of underdevelopment; Multinational control; Aid; Solution.

Grade 12: Theology

Concepts: 1. Christian marriage = What is marriage; Marriage as a sacrament; Marriage as a contract; Marriage as a covenant; Purpose of marriage; Characteristics of marriage; Dating; Courtship; Selecting a partner; Interfaith marriages; Love, what is it?; The engagement; Sex and sexuality; Readiness for marriage; Church law and marriage; Preparing for a Christian marriage celebration; Qualities of a successful marriage.

2. Church History, part II = The continuing reformation; Reform or revolution; The missionary church; Secularism or spirituality; The aggiornamento.

3. Death & Dying = Dying; Human destiny; Resurrection.

4. Themes In The Bible = Creation; Covenant; Prophecy; The coming of the messiah; Epiphany; Law; Hope; Fullness of life.

5. World Religions = Religion and religious experience; Pre-historic religions; Primitive religions; Judaism; Christianity; Islam; Hinduism; Buddhism; Religions of the Far East; Sects and cults.

Grade 13: Theology

Concepts: 1. Christian Community Service Program = Christian living; Sharing; The spirit of giving; Christian living awareness.

2. Christian Maturity = Belief; Christ in St Luke's Gospel; The early community of believers; Developing a personal relationship with Jesus; The Nicene Creed; The need for and growth of the institutional church; The Christian vocation to holiness.

3. Man's Search For Meaning = Who am I?; How did I get this way? - personality development; Man's search for meaning: Where and I going? - Frankl's logotherapy.

4. Science & Religion = Values Clarification; Challenge; Inquiry into the origin of man; Bioethics.

HALTON COUNTY ROMAN CATHOLIC SEPARATE SCHOOL BOARD

The following outlines are based on the guidelines for the late intermediate and senior divisions on Religious Education from the Diocese of Hamilton.

Assumption High School, Burlington, Ontario

There is a course rationale for each grade listing the general and specific objectives as well as the teaching strategies of experience, reflection, and application. The course description gives a theological overview and breaks the units into subunits listing which text to use.

Grade 9: Texts: **The New Challenge**, by Wilkins, **Youth in The Modern World**, by Link, and **Good News Bible**

Grade 10: Texts: **Christian Morality and You**, by Finley/ Pennock, and **The Jesus Book**, by Wilkins.

Grade 11: Texts: **Your Faith and You**, by Finley/ Pennock, **Understanding The Bible**, by Wilkins, and **Men's Search For Meaning**, by Victor Frankl

Grade 12: Texts: **Man and Woman**, by Wilkins, **The Secret of Staying in Love** by John Powell, **Why Am I Afraid To Tell You Who I Am?**, by John Powell, and **Why Am I Afraid To Love?** by John Powell

Grade 13: Resources:
Genesis II, Principles of Spiritual Growth, Santa Monica: Intermedia Foundation, 1975; **Deciding**, by Michelle McCarthy, Dubuque: Wm Brown, 1980

St Ignatius of Loyola High School, Oakville, Ontario
The course description gives the rational, unit plans, and texts to be used.

Grade 9: Texts: **Challenge**, by Wilkins, and **Youth In The Modern World**, by Link

Grade 10: Texts: **Christian Morality and You**, by Finley/ Pennock, and **Moral Problems**, by Finley/ Pennock

QUEBEC

The ministry of education of the government of Québec is in the process of publishing renewed courses of study for secondary Catholic education. They are guided by the orientations of the Assembly of Québec Bishops and these courses must be approved by Le Comité catholique du Conseil supérieur de l'éducation. Secondary I and II are already published in French; the English translation is in the working document stage. Secondary III, IV, and V will be published in the coming two years. Each course will be accompanied by a curriculum guide which is being produced for Secondary I and II. Each student must have access to a student textbook, so the Department of Education will publish specifications for each course of study. The guidelines for Secondary I and II will be produced in 1984; the final version of the present "working documents" should also be completed before the summer of 1984.

The working documents give general introductions to religious instruction on both the elementary and secondary level. It discusses the general orientation of the course in relation to its theological, anthropological, biblical, and moral foundations, as well as the pedagogy of religious instruction applicable to the grade level. Part two lists the "objectives" (cognitive and affective), and themes. Part three deals with evaluation and specific comments. Part four gives a general bibliography. Below are listed the modules for each level:

Secondary I: GROWTH OF THE YOUNG PERSON IN COVENANT WITH THE GOD OF JESUS CHRIST.

Module 1: Trust in face of departures, in Covenant with God who is faithful.
Module 2: Perseverance in the face of obstacles, in Covenant with God who is caring and provident.
Module 3: Faithfulness to the law of love, in Covenant with God who is love.
Module 4: Reconciliation in the midst of the broken relationships, in Covenant with God who is forgiving and merciful.
Module 5: Hope beyond the unfulfilled dreams, in the accomplishment of God's plan, in Covenant with God who is Creator.

Secondary 2: IN LIGHT OF THE GOSPEL DISCOVER THROUGH FOUR UNIVERSAL HUMAN EXPERIENCES (the news, human existence, human aspirations, personal relationships) THAT THE LIVING GOD, IN JESUS CHRIST, IS THE SOURCE OF HAPPINESS. 2. IN JESUS CHRIST BECOME GRADUALLY RESPONSIBLE FOR HIS HAPPINESS.

Module 1: Receptiveness to the Gospel texts as being the Good News revealed by

Jesus Christ, Word of the living God.

Module 2: Personal interdependance among persons redeemed by the Incarnation of Jesus Christ, Son of the living God.

Module 3: Hope for the kingdom in the midst of the everyday aspirations experienced in Jesus Christ, Prophet of the living God.

Module 4: Acknowledgement of the person in personal relationships made meaningful by the death and resurrection of Jesus Christ, Lord of the Universe manifesting the Glory of the living God.

NEW BRUNSWICK

DIOCESE OF MONCTON, New Brunswick

The Catholic Centre for the Diocese has prepared the following for its catechists: an outline, rationale for the program, and learning approaches to be used. Below are listed the texts.

Grade 7: **The Spirit of The Lord** (revised), units 1-4 (gr. 7).

Grade 8: **The Spirit of The Lord** (revised), units 5-6 (gr 7), units 7-8 (gr 8)

Grade 9: **The Spirit of The Lord** (revised), units 9-12 (gr 8 textbook)

Grade10: **Your Faith and You**, by Finley/ Pennock

Grade 11: **Jesus and You**, by Finley/ Pennock

Grade 12: **Christian Morality and You**, by Finley/ Pennock

DIOCESE OF SAINT JOHN, New Brunswick

There are only two Catholic High Schools in the diocese, and five Junior High Schools. All other junior and senior programs are initiated in the parishes. In the two high schools the Edmonton program is used as a basic core with the following text books.

Grade 10: **Christian Morality & You** by Finley/ Pennock; **Why Am I Afraid to Tell You Who I Am**, by John Powell.

Grade 11: **Man's Search For Meaning**, by Victor Frankl; **Jesus & You**, by Finley/ Pennock.

Grade 12: **Your Faith & You**, by Finley/ Pennock; **Love and Lifestyles**, by Mary Judd; **The Meaning of the Sacraments**, by Monika Hellwig.

NEWFOUNDLAND

The schools in Newfoundland use the commercially produced texts, **To live is Christ** *series, as well as the texts from the Benziger Religious Education Program and* **Focus on Life** *by Brown as supplementary to the* **Canadian Catechism** *in grades 7 and 8. The reasons*[116] *for the* **Focus** *series was chosen were, primarily;*

1. It gave a new approach.
2. The material or the content of the **Focus** *series was similar to the National Program.*
3. *Students had "in hands" text that they could use for home study and homework (written). Also parents could use this text in aiding their children in their spiritual growth.*
4. *The* **Focus** *series was the foundational program for the High School Program being used in the Province. Hence, students would not have as difficult an adjustment to make between Grade Eight and Grade Nine as was present with the National Program.*

The Executive Director of the Catholic Education Council, in a private letter to me dated December 16, 1983 wrote:

I should also add that at the senior high school level (10, 11 & 12) religious education is a one-credit course and is recognized by the Department of Education for credit purposes towards a high school graduation Diploma. The Grade Twelve Course (No. 3102) is examined by a Provincial Examination as are all courses at the Grade Twelve level.

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[116] These reasons were stated in a letter of Nick White of Bay St. George Catholic School Board, dated 04 01 84

The religious education program for Kindergarten to Grade Eight is the **Canadian Catechism** series and the **Benziger Family Life Program** is also used for these grades. In Grade Nine, the **Forliti Family Life Program** is part of the course for that grade level. This program is also published by Wm. C. Brown Co.

There is a uniform policy for the Province.

Grade9 text: **Challenge**, (Brown)

Grade 10: R.E. 1102 **The Way Revealed**

Texts: **Understanding the Bible**, and **Understanding Christian Morality**.

Grade 11: R.E. 2102 **Jesus Christ With Us**

Texts: **The Jesus Book**, and **Jesus Alive in His Sacraments Today**

Grade 12: R.E. 3102 **The Christian in the World**

Texts: **The Emerging Church; Achieving Social Justice.**

Additional Optional Courses:

Grade 11: R.E. 2104 **World Religions**

Grade 12: R.E. 3103 **World Justice**

APPENDIX D: COMMERCIAL CURRICULA

The following sample of commercially produced curricula are published in the United States for those schools who do not have the resources to develop their own. These texts, when used in Canada, are often supplemented by the local schools with material reflecting local needs. These texts normally reflect what the publishing houses think will sell.

THE SPIRIT OF THE LORD, N.Y.: Paulist Press, 1974
(This is the authorized text for grade 7 and 8 in Canada.)

Grade 7:
Concepts: Growth; Decisions; Law for freedom; Discipleship; Trust; Compassion.

Grade 8:
Concepts: Jesus and the sacraments; Christian wholeness; Human development; Christian personhood; Christian communities; Social apostolate.

THE CANADIAN CATECHISM, N.Y.: Paulist Press, 1970

Grade 7: **A New Look At A New World**
Concepts: The phenomenon of growth; Breaking with the past; Success; Success in spite of weakness; Creation; More about the meaning of the covenant.

Grade 8: **A New Look At Life**
Concepts: The urge to live; An invitation to live; A man alive; The way to life; The kingdom: a people alive.

FOLLOWERS OF THE WAY, by Megan McKenna and Darryl Ducote, 6 volumes, N.Y.: Paulist Press, 1978-80

Volume 1: **Old Testament: Journey in Faith.**
Concepts: Word, Story, Creation, Fall, Evil, Desert, Prophets, Abraham, Journey.

Volume 2: **New Testament: Understanding Jesus.**
Concepts: Jesus of Nazareth, Christ of Faith, The Kingdom of God, Jesus and the Powers of Darkness, The Spirit of Jesus.

Volume 3: **Jesus Living the Father's Values.**
Concepts: Laws and Values, Covenant in the Old Testament, New Covenant, Conversion, Beatitudes, Love, Spirit and Law, Christian Moral Life.

Volume 4: **The Spirit in the Church.**
Concepts: Symbols of the Spirit, Spirit in the Old Testament, The Spirit in the Life of Jesus, The Spirit in the Letter of Paul, The Spirit in the Writing of John, The Spirit in the History of the Church, The Charismatic Movements, Personal Spiriting (Retreats).

Volume 5: **Sacraments, Liturgy and Prayer.**
Concepts: Sign-Symbol-Ritual, Jesus as Sacrament; Initiation: Baptism, Confirmation, Eucharist; Healing: Reconciliation and Anointing; Discipleship: Marriage and Ministry, Worship; Prayer: Public and Personal; Liturgy: Thanksgiving, Surrender, Community, Sunday.

Volume 6: **The Beginnings of the Church.**
Concepts: Images of the Church: Peter and Paul, Church - community, Passing on of the Tradition, Culture and Religion, Sacramental Practice, Development and Doctrine.

& YOU series, by James Finley and Michael Pennock, 6 volumes, Notre Dame, Indiana: Ave Maria Press, 1976-81

Volume 1: **Christian Morality & You Right and Wrong in an Age of Freedom**

Concepts: Relationship, Responsibility, Conscience, Law, Freedom, Sin, Morality, Respect for Life, Images of Man.

Volume 2: **Jesus & You - Discovering the Real Christ**
Concepts: Historical Jesus, Humanity of Jesus, Titles of Jesus, Resurrection, Divinity of Jesus, Saints, Contemporary Images of Jesus.

Volume 3: **The Sacraments & You - Living Encounters with Christ**
Concepts: Sacraments: Baptism, Confirmation, Eucharist, Reconciliation, Healing, Holy Orders, Marriage.

Volume 4: **Your Future & You - States in Life: Marriage, Religious Life, Single Life**
Concepts: Romantic-Sexual love, Marriage in Scripture, Marital Concerns, Priesthood, Religious Life, Single Life, Parenthood, Communication, Service, Vows, Loneliness, Family, Love.

Volume 5: **Your Faith & You - A Synthesis of Catholic Belief**
Concepts: God, Jesus, Holy Trinity, Church, Sacraments, Prayer: Union with God, Last Things (eschatology), Catholic Identity.

Volume 6: **Your Future & You**
Concepts: Marriage; Priesthood; Religious Life; Single Life?

Volume 7: **The Old Testament**: God's Word to His People (1981)
Concepts: Introduction to the Old Testament; The Pentateuch; The Historical Books; Prophets and Prophecy; The Wisdom Literature; From Exile to the New Testament.

Volume 8: **The New Testament**: The Good News of Jesus (1982)
Concepts: Background for reading the New Testament; Understanding the New Testament world; The Gospel of Mark - Call to Discipleship; The Gospel of Matthew - Call to Community; The Gospel of Luke - Good News for Everyone; The Gospel of John - Word made flesh; The

Letters of Paul; Other New Testament Writings.

Volume 9: **The Church & You** (1983) Looking at the Catholic Church.
Concepts: A call to Community: the founding of the Church in the first century; Proclaiming the Good News: the Church from 100 - 800; Building an institution: the Church in the middle ages; The Pilgrim Church: protest, reform and crisis in the 16th through the 19th centuries; The Church as Sacrament: a sign to the twentieth century; The Church as servant: The Church today.

JOURNEY IN FAITH SERIES, 10 volumes, N.Y.: Sadlier, 1980

Volume 1: **Old Testament - Hebrew Scriptures**
Concepts: Literary Forms, Experience, Story, Memory, Creation, Sin= individual (Adam & Eve), Sin= societal (The Flood, Tower of Babel); Home= search for a home (Abraham); Journey from bondage to freedom (Exodus); Covenant; Commandments; Prophets: Peace, Justice; Temple, Worship, Reform; Exile, Suffering.

Volume 2: **New Testament - Christian Scriptures**
Concepts: The Book of the New Testament; Letters of Paul; The Gospels (different perspectives).

Volume 3: **Jesus - God's Son With Us**
Concepts: Historicity of Jesus (who is He?); Jesus of History; Christ of Faith (Proclamation); Gospels as Faith Documents; Humanity of Jesus (Personal growth, tests); Jesus within His social and cultural environment (Pharisees, Scribes, Zealots, Essenes); Jesus achieving true identity; Jesus and freedom (Liberator); Free person; Freedom from, freedom for; Freedom from laws, from fear, from sin; Jesus and Sinners; Jesus and the Pharisees; Jesus as Teacher (Parables); Kingdom of God; Miracles; Jesus and the Spirit; Jesus and Prayer; Prayer-Listening, Sharing, Communicating; Our Father; The Death of Jesus; Cross, Redemption; Resurrection - Easter; Witness, Daily Resurrections; Church, Community, Authority, Sacraments, Word.

Volume 4: **Faith - Becoming True and Free**

Concepts: Trust, Commitment; Stages of Growth; Development of Faith; Doubt; Search for Meaning; Faith and Reason; Responsibility; Truth and Faith; Hope and Suffering; Evil; The Creed; Faith Community (Sharing an experience, story); Belonging; Vision; Unity - Diversity.

Volume 5: **Church - Our Faith Story**

Concepts: Christian Community's Story; Jesus: The Father's Story; Jesus: Community Builder; Ministry (Serving, Healing, Celebrating); Church: Models of the Church (Institution, Community, Sacraments, Herald, Servant); Signs of the Church (One, Holy, Catholic, Apostolic); Beginnings of the Church: Peter and Paul; Counter Culture Movement; Monasticism, Saints; Reformation; Proclamation, Evangelization; Celebration: Eucharist, Liturgical Year, Seasons of the Church Year, Sacraments, Structure of the Mass; Church in the World: Beatitudes, Service, Love, Justice, Parish.

Volume 6: **Prayer and Worship**

Concepts: Prayer: The Who, What, Why, When, Where, How relationship; Types of prayer; Life as prayer; Meditation; Centering prayer; Sacraments: 1. statements about who we are. 2 signifying important life decisions and stages; Sacramental symbols; Growth: Baptism water, Confirmation, Eucharist - food; Healing: Reconciliation, Forgiveness, Anointing; Community: Matrimony, Orders.

Volume 7: **Moral Growth**

Concepts: Intelligence, Free Will; Persuasion; Dependance, Independance; Alternatives; Consequences; Decisions; Law, natural and divine; Values: group influence, stereotyping, media; Conscience; Guilt; Friendship: gift, task, risk; Loving and Making Love; Sexuality; Relating, Belonging; Chastity; Responsibility; Justice; Life: violence, drugs, alcohol, suicide, abortion.

Volume 8: **Lifestyles - Shaping One's Future**

Concepts: Personhood; Adult tasks: 1. intimacy, 2. identity, 3. integrity, 4. generativity; Sexuality; Vocation; Career; Ministry; Relating, Deciding; Being Woman; Being Man; Roles; Culture and Faith; Single Life: being alone; Sharing Oneself; Generativity; The Vowed and Ordained; Being Called; Marriage; Partnership; Togetherness; Love Relationship; Communication; Sharing Life; Parenting, Permanence.

Volume 9: **Social Issues - A Joint World**

Concepts: People's needs, Hunger; Ways of responding; Hedonism; Egoism; Humanism; Materialism: Communistic; Materialism: Capitalistic; Religion; Yahweh: God of Justice; Prophets; Jesus and Justice; Neigbor; Poverty; One Word, Just Society; Church and Justice; Violence - Peace; War, Arms race; Christianity and War; Equality; Male/Female, Racism; Value of Life; Sacredness of Human Life; Stewardship: Caring for the Earth.

Volume 10: **Death and Dying - A Night Between Two Days**

Concepts: Death; Taboo; Coping with Death; Stages of Dying; Grief; Healing; Dangers to Life; Drugs, Alcohol, Tobacco; Overeating; Suicide; Technology, Medicine; Prolongation of Life; "Good Death"; Fear of Dying; Little Deaths; Organ Transplants; Will, Obituary, Funeral; Death in other Cultures; American Way of Death; Rituals, Christian Ritual; Sacrament of the Sick; Wake Service, Burial; Afterlife; Traditional Views of Death; Eternal Life; Resurrection.

SHARING THE CHRISTIAN MESSAGE, by Thomas Zanig, Winona, Minnesota: St Mary's Press, 1976

Volume 1: **Looking In & Reaching Out**

Concepts: Respect for Others; Jesus the Man; The Church: Communities or Cathedrals; The Church: A Celebrating Community; An Overnight faith experience.

Volume 2: **Developing The Gift**

Concepts: Becoming a Mature Person; The Christian as a Mature Person; Faith as a Personal Relationship; Making Moral Decisions; An overnight faith experience.

Volume 3: **Understanding Your Faith**, 1980; An Introduction to Catholic Christianity for Freshmen

Concepts: The New World of the Freshman; Becoming who we are called to be (Cultural Inference); Religion: What were once answers are now questions (Faith and Religion); World Religion: The search for answers to God; Jesus: the God question answered in man; Death is conquered and a community of faith is born; The Church: a people of faith; Christian Spirituality: living by the Spirit of Jesus; The Pilgrim

Church: on a journey through history.

Volume 4: **Jesus of History, Christ of Faith**, A Gospel Portrait for Young People, 1982
Concepts: Who do you say I am? 1. Growing as Christian: The Journey of a Lifetime. 2. Knowing and Learning About Jesus. 3. Jesus' Roots: The People of the Covenant. 4. The World of Jesus and His Daily Life. 5. The Political World of Jesus. 6. The Mission Begins. 7. The Kingdom of God Proclaimed. 8. Jesus Speaks: Sayings and Stories of the Kingdom. 9. Jesus Heals: Signs of the Kingdom. 10. The Cross: The End or a Beginning. 11. The Resurrection: God is Victorious! Jesus is Lord! 12. Jesus Christ and The Church Through History.

TO LIVE IS CHRIST series, by Ronald J. Wilkins, Dubuque, Iowa: Wm. C. Brown Co., 1977

Volume 1: **Challenge**,
Concepts: The call; The challenge of faith; The Bible, a record of Faith; The God of Christian faith; Keeping in touch with God; Losing touch with God; What do Christians believe about Jesus; What do Christians know about Jesus; Responding to Jesus' call for self-reform in your home life and at school; Responding to Jesus' call for self-reform in your teen world; Responding to Jesus' call for self-reform in preparing for your adult life; The spirit of Jesus transforming the world; The church celebrates Christ's saving actions in its liturgy; Looking beyond life to life; What lies ahead.

Volume 2: **Understanding Christian Worship**
Concepts: Call to holiness; Prayer, liturgy, Eucharist; Sacraments; Celebrating the week.

Volume 3: **Man and Woman**, 1975
Concepts: You and Sex: sex is a three letter word; Understanding your sexual feelings; Understanding your sexual nature; Male-Female complementarity. You and Marriage: Marriage: the expression of love; There is finally one.

Volume 4: **Understanding Christian Morality**, 1972

Concepts: What is your integrity quotient? What is morality? Why do people choose to act as they do? The reality of evil. The importance of law. The 'Jesus Principle' in morality.

Volume 5: **Understanding the Bible**
Concepts: What is the Bible? The Structure of the Bible. How the Bible came to be. The Old Testament. God's revelation in history. The New Testament. God's revelation in Christ.

Volume 6: **The Emerging Church**, 1980
Concepts: What the Catholic Church believes itself to be; The Catholic Church: the Body of Christ and the People of God; The Catholic Church: A social institution and pilgrim on earth; Who needs the Catholic Church? The miracle of the growth of the Church. The principles of historical development; The beginnings of the Catholic Church: the Church and the Roman Empire; The Church and the Dark Ages, the Church and the Middle Ages; The emergence of Protestantism; The Catholic Church in the modern world; The Catholic Church in the United States.

Volume 7: **Reading The New Testament**, 1983
Concepts: Part I: What is the New Testament? Where did the New Testament come from? Understanding New Testament materials. The time, place and people of the New Testament.
Part II: Preparing to read the Gospels; Reading the Gospels for their message; The message of the Acts of the Apostles; What the New Testament epistles tell us; Reading the book of Revelation.

Volume 8: **Achieving Social Justice**: A Christian Perspective, 1981
Concepts: An introducton to achieving social justice; What is social justice; The injustice of discrimination; The nightmare of poverty; The reality of political oppression; The horror of war; A Christian approach to achieving social justice; The Church and social justice.

Volume 9: **The Jesus Book**, 1978
Concepts: The search for meaning; Who is Jesus; The Jesus the Apostles knew; The Jesus the Gospels present; Why did Jesus die; The uniqueness of Jesus; Jesus and the twentieth century Christians.

Volume 10: **Religions of the World**, 1974
Concepts: Origins of religion; The world's living religions: Judaism, Christianity, Islam, Hinduism, Buddhism, China and Japan; The question of Atheism.

Volume 11: **Religion in North America**, 1979
Concepts: The present state of religion on North America. The religion of the earliest Americans. Catholicism in North America. Protestantism in North America. The principal Protestant denominations in North America. Other influential religious groups in North America.

Benziger's CALLED TO LOVE, CALLED TO SERVE series by Joseph T. McGloin, Encino, California: Glencoe Publishing Co., 1979

Volume 1: **Alive In The Lord**
Concepts: Growing in faith; Jesus is Lord; Our part of the bargain.

Volume 2: **Faith To Share**
Concepts: Receiving the gift of faith; Understanding the gift of faith; Sharing the gift of faith.

Volume 3: **Christ With Us**
Concepts: The Christian and reality; Jesus Christ: present in His sacraments; We share a responsibility for one another.

Volume 4: **Called To Serve**
Concepts: You are called; A community of faith; The loving revolution.

Benziger's THE LIGHT OF THE WORLD series by Sister Agnes Ann Pastva SND, Encino, California: Glencoe Publishing Co., 1982

Volume 1: **The Mystery of Jesus of Nazareth** (Scripture 1)

Concepts: Jesus the Mystery; The Real Jesus; To Proclaim the Good News; Old Testament Expectations; The Beginning of Fulfillment; The Time is at Hand; Jesus the Person; Jesus the Teacher; Jesus the Healer; The Pascal Mystery; Rejection and Covenant Love; All is Fulfilled; He is Risen; Who Is Jesus?; Handbook: The Times of Jesus.

Volume 2: **Gifted and Growing** (Morality 1)

Concepts: Gifted for Mission; Character; Decision-Chains; Tuning in to God; God is Near; A Long Life; Compassion; Sexuality; Relationships; Honesty; True Wisdom; Forgiveness.

Volume 3: **Peace Trough Justice** (Morality 2)

Concepts: According to Plan; Jesus and Justice; Human Dignity; Toward Racial Harmony; Passing on the Gifts; Feeding the Global Family; Personal Peacemaking; Building a Peaceful World; Science and Social Justice; Decisions in Technology; Called to Care.

Volume 4: **Living the Mystery of Jesus** (Liturgy 1)

Concepts: I Mystery and Worship: sacred presence, sacred places, signs and symbols, roots of worship; II The Sacrament of Unity: table unity, liturgy of the Word, Eucharistic liturgy; III Sacraments of Reconciliation: healing sacrifice, daily conversion, reconciliation, rites of penance; IV The Liturgical Year: liturgical seasons, advent/Christmas, lent, Easter/ordinary time, saints, Mary/civil feasts.

DIMENSIONS OF LOSS AND DEATH EDUCATION, a resource and curriculum guide, by Patricia W. Zalaznik, Minneapolis, Minnesota: Edu-Pac Publishing Co., 1980

Units: 1. Appraisal of individual and personal feelings about dying and death. 2. Language, definitions and theories of death and dying. 3. Loss experiences followed by grieving. 4. Cultural and historical ways of reacting to death and dying. 5. Religious and philosophical viewpoints on death. 6. How different populations view death. 7. Values and death. 8. Stages of death and dying. 9. Concepts of bereavement, grief and mourning. 10. Responses to death of an individual. 11. Funerals and the funeral process. 12. Denial and avoidance behavior concerning death. 13. Suicide and self-destructive behavior. 14. Social issues related to death. 15. Concepts of "the socially dead". 16. Economic and legal factors relating to death. 17. Living preventively. 18. Summary of loss and death.

NEW LIFE IN CHRIST JESUS, by Una Mary Conran, Liverpool: St. Paul Publications, n.d.

Themes: 1. One body. Other people. 2. Jesus and the Church. 3. Creation and the new creation. 4. Suffering and death. 5. Work and leisure. 6. Man divided, war and peace. 7. Law and order, a challenge to my conscience. 8. Rich and poor. 9. Friendship and family. 10. Belief and commitment.

SERENDIPITY GROUP BIBLE STUDY, by Lyman Coleman, Abingdon, Nashville, Tennessee: Serendipity House, 1981

Units:
1. Self profile: The me nobody knows
   my self image, my values, my strengths, my language, my beliefs, my dreams, graduation.
2. Coping: Oh God, I'm struggling
   - help, headaches, hassles, stress, failure, death, tomorrow.
3. Spiritual basics: New life in Christ
   - turning point, growing pains, conditioning, hardship, honest doubts, life together, next step.
4. Body building: Where two or three are gathered
   - hello, how are you, where have you been, how are you doing, what's the matter, where are you going.
5. Moral issues: If Christ is Lord
   - my moral roots, tough choices, inside moves, gray areas, bottom line, another chance, far out.

I CALL YOU FRIENDS, a catechetical program for Junior and Senior High, level 5/ grade 11 & 12, by Margit Banta and Joseph Slattery, Huntington, Indiana: Our Sunday Visitor, 1979

Volume 1: **The Search For Meaning**

Concepts: Alienation; Religious experience; Search for meaning; Life's journey; Hospitality; Movie and celebration; The painfulness of the human situation - ridicule - alcoholism; The effects of divorce; Running away; Between life and death; Self-revelation; Grace and transformation; In giving we receive; The Gospel of grace; A vision to share; Faithfulness; Love that lasts; Christian hope.

Volume 2: **World Religions & Gospel Values**

Concepts: A. In search of faith. Hinduism. Buddhism. Serendipity. The religion of Islam. Judaism. Early Christian documents. The spirit of eastern Christianity. A primitive Baptist Church. The Amish. The Lutheran Church.

B. Gospel Values: Ideals and actions. Guidelines for true happiness.

Happy are the peacemakers. The Christian dilemma: love & violence. Growing old. A challenge to Christian love; The Christian meaning of death. The Christian response to poverty. The American Indian / Black American. Struggling for justice. Gospel and culture: conflicting choices. Eternal life: experience and promise. The Mass: expression of Catholic faith. Mass and celebration.

Grade 10: Level 4: - - -

Concepts: Obstacles to loving, love real and unreal, growing in love, the Trinity - a love relationship, Faith: an invitation to grow, The language of Faith - prayer. The ways of prayer. Learning to be free. Dealing with conflict. Conscience. Movie and celebration. Making moral decisions. Values and moral decisions. The Gospel and Christian morality. Moral decisions. The Gospel and Christian morality. Moral decisions - prejudice. Sexuality - God's gift. Sex and intimacy. Chastity. Sex and manipulation. What is sin? The need for reconciliation. Preparing for a reconciliation service. Reconciliation service and celebration.

THE WORD & WORSHIP PROGRAM, by Gerard Weber, James Kilgallen, and Mary M. O'Shaughnessy, N.Y.: Benziger, 1966

Grade 7: **God's Saving Mystery**

Concepts: God comes to man; God comes to his people ; The people of God encounter Him in various ways; Christians journey from death to life; The sacraments are signs of Christ; The Holy Spirit inspires us to live like saints; Christ heals the sick members of His kingdom; We see the goodness of God in the feasts of Mary; Advent is the season of hope; Christ is the light of the world; Christ helps the family life in love; Christians encounter Christ through His priests; We encounter Christ through the sacraments; Sin is a rejection of God's love; Christ gives us new life through the waters of baptism; The Christian lives by faith; When the sinner repents he turns back to God; God teaches us when we worship; The Christian life is a life of love; The eucharist commemorates our new covenant with God; Christ unites us to God by His sacrifice; Holy Week reminds us of Christ's mercy and love; At Easter time we recall our baptism; Jesus forgives sin in the sacrament of penance; Jesus the good shepherd; The eucharist is a sacrificial meal; The Holy Spirit comes to us in Confirmation; Prayer is conversation with God; All our life we meet with Christ.

Grade 8: **God's Saving Presence**,

Concepts: Ourselves, our faith, and the world in which we live; Our parish; The diocese; The pope; The layman in the church; The church is the new creation; The church is the spirit filled community; The church, the true children of Abraham; The church, the people of God; The church, the messianic kingdom; Christ's church begins to spread; The church in the east and west; Christ is the God-man who calls all men to Himself; Christ's church in the saving world; The Holy Spirit seeks to unite Christ's Church; The Holy Spirit is the Christian law; We worship God because we love; We pray because we love; Christ wants us to mature because we love; Christ wants us to love everyone; Christ wants us to respect one another; Christ wants us to respect the property of others; Christian love and marriage; Holy Week; The biblical images of the church; Mary, the image of the church; The church and the eucharist are one; The Christian life blossoms into eternal life; Our life in the Church.

RELIGIOUS EDUCATION ABOUT LIFE series, by the Centre for Learning[117], N.Y.: Sadlier, 1979

Volume 1: **The Personality Puzzle**, by Rose Marie Kramer et al.
Concepts: Exploring foundations of personality. Influence of physical and emotional make-up of personality. The family and personality development. Influences on personality development. Personality and needs. Beginning the future.

Volume 2: **Values in the Word of God**, by Wm. Griffin
Concepts: Themes in the life of Abraham. Themes in the life of Moses. Themes in the life of David. Themes in the life of Jeremiah. Themes in the life of Hosea. Themes in the life of Amos.

Volume 3: Human Growth: Ages and Stages, by Donald Kurron
Concepts: Value of life. Experience of birth. Learning through imitation. The 6 to 10 year old a personal summary. Pre-adolescent relationships. Privacy and aloneness. Personality and self-concept. Personality traits. Influence of physical make-up on personality. Emotions. The school-influence of teacher-student relationships. Beginning the future.

Volume 4: **In Search of Jesus**, by Rita Haag et al.
Concepts: Fact or fantasy, or knowing where to look. The Israeli daily. Do you

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[117] An ongoing series by a network of religious educators in the United States of America.

see what I see, or faith takes shape. Temptation. You've got a friend. Make me a miracle/ Healing blindness. Values: Jesus', society's and mine. How is it all possible: prayer. Death, resurrection and redemption. Which God do you believe in? Communication / love messenger. Building the kingdom.

Volume 5: **Sacraments: The Values of Jesus**, by David R. Kennedy
Concepts: What are the sacraments? Called to the Eucharist. Eucharistic living. Eucharistic healing.

Volume 6: **The Church's Social Mission**, by John Pallard
Concepts: Part 1. Origins and Problems
Part 2. Dreams to realities.

Volume 7: **Conscience: What Do I Do With My Freedom?** by Jane Keegan
Concepts: Nature of Conscience. Influence of conscience. Stages of moral growth. Informing your conscience: guides and guidelines. The problem of evil. Freedom.

Volume 8: **Future: Peril or Promise**, by Paul Giurlanda
Concepts: What's ahead. Hope: how it happens. We ain't what we used to be. Generation of the species. The new creation. The Spirit is alive and well. How puzzling. Models of hope. Success and failure / winners and losers. Dream the impossible dream. Dealing with dilemmas. Watcha got.

Volume 9: **The Church: What's In It For Me?** by Wm. Griffin
Concepts: Unfolding of life. Interpreting why. The sacred gift. Two different worlds. The ghetto mentality. Changing center of gravity. Church in orbit. Coming attraction 1. to speak and to shine, 2. to share and to heal. Signs in the Church's galaxy. The gift of leadership. The cost of belonging.

Volume 10: **Open to Honesty**, by Joan Berninger
Concepts: Call to openness. Dreams and ideals. Ideals and goals. A little help for my friends. The power of failure and the risk of success. Are you for real. Self-deception. The double standard. In the real world. Society

says. What's in a word. The law of your heart.

Volume 11: **Life: How Do You See It?** by Marrianne Chorba
Concepts: A kind of magic. Is there life after birth? Living with limits. Into each life some rain must fall. Grin and bear it. Ms. Understood. Take two as aspirin. Our painless society. Thirty pieces of silver. The way to the crucified. The power of the resurrection. The hope in man's heart.

Volume 12: **Caring: Heart of the Gospel**, by David McAlpine
Concepts: Presence is presents. Welcoming the stranger. Does anybody care for self or others. An invitation to grow and be faithful. The heart of Christ and the paradoxes. Happy are the poor and gentle. Happy are those who mourn and hunger and thirst for righteousness. Happy are the merciful and the pure of heart. Happy are the peacemakers and those who suffer persecution. God speaks to us and provides for us. Caring in church and in prayer. Happy will I be.

Volume 13: **What Do I Do With My Freedom?** by Robert Marko
Concepts: Evil: What and why. Freedom and choice. Faith commitment. Christian morality.

GOD'S HAND IN HISTORY, by Mary Wilson, Huntington, Indiana: Our Sunday Visitor, 1963, 1977

Volume 1: **Pioneers** (The Hebrew Scriptures)
Concepts: God's plan for the world; Noah; Abram who became Abraham; Jacob; Joseph; The brothers found each other again; Moses; God called Moses; Moses and Pharaoh; Moses and his people leave Egypt; Early days in the wilderness; The years of training; God gives his laws; How Moses disobeyed; Joshua; Gideon the judge; Samuel; Saul looks for the donkeys; How Saul found a kingdom; How Saul did badly; David the shepherd; Saul's jealousy of David; King David; Solomon; Israel in danger; Elijah; Elijah and the still small voice; Amos and the plumb line; Hosea's warning and promise; Micah and Joel; Habakkuk; Jonah; The northern kingdom comes to an end;Isaiah; King Hezekiah of Judah; Isaiah's special message; Josiah, Zedekiah, Jeremiah, and Ezekiel; The warning comes true; The fiery furnace; Daniel in the lion's den; The return from exile; Nehemiah; Malachi; The children of Israel are scattered; Great men in other lands; Zoroaster; The Buddha; The

Buddha takes his teaching to new places; The Emperor Asoka; China; Confucius; Mo-Tsu; Greece; Socrates; Alexander the Great; Towards the new age.

Volume 2: **The Son of God**

Concepts: The next stage in history; The waiting world; Zacharias the priest; Zacharias and the angel; God's call to Mary; John; The birth of Jesus; The wise men; How Jesus and his parents had to escape; The things God says come true; Jesus the boy; John the Baptist and Jesus; The temptations of Jesus; The new kind of person; The men who followed Jesus; The woman who pretended; In Galilee; The nobleman's son and Jairus' daughter; The men Jesus called; The twelve apostles; How Jesus helped Simon to be honest about himself; The battle in people's hearts; How John the Baptist was put in prison; How John died; The man who was determined to get in; Talking and listening to God; A home where Jesus went; The man who was not so determined; Food for the body and the spirit; The outside and the inside; Peter realizes who Jesus is; Jesus with Moses and Elijah; Jesus and the children; What happened at the harvest festival; Jesus explains about unselfishness; The story of the boy who ran away; Lazarus falls and dies; Jesus brings Lazarus back to life; Jesus' last journey; The man who betrayed Jesus; Into Jerusalem; In the Temple; Jesus washes the feet of his friends; He talks to them after supper; The night in the garden; Jesus is taken to the High Priest; Herod sends Jesus back to Pilate; The cross; Easter morning; Jesus is alive; Breakfast with Jesus; The friends of Jesus.

Volume 3: **A Rushing Wind** (The Church)

Concepts: Sign-post people; The promise; New power let loose in the world; Peter and John and the lame man; Those who gave everything and two who did not; Stephen; Philip and the Ethiopian treasurer; Saul became Paul; Saul sees with new eyes; Peter widens his horizon; Peter goes to stay with Cornelius; Peter escapes from prison; God's plan of campaign; Barnabas and Saul go to Cyprus; From settlement to empire; Paul and Barnabas in Galatia; The foolish Galatians; Are men to live by rules?; Paul loses two but finds three; Paul and Silas arrested at Philippi; Riots drive Paul south to Athens; Corinth and the Corinthians; Apollos; Paul writes to the Romans; The last journey to Jerusalem; The arrest; Paul goes before the governors and the kings; the voyage to Rome; Rome; Peter; The fall of Jerusalem; The wind sweeps on; Polycarp; Perpetua and Felicity; How am I to deal with these Christians?; Origen; Gregory the Illuminator; The named and the unnamed; The Emperor Constantine; A stronghold established.

CONFRONTING CHRISTIANITY series, by Richard Reichert, Winona, Minnesota: St. Mary's College Press, 1978

Volume 1: **Moral Issues**
Concepts: Self-respect: I've got to be me. Vandalism: the demon rage. Alcohol: a very addictive drug. Shoplifting: A victimless crime? Slander: words can kill too. Pornography: "doing in" human dignity. Going steady: does practice make perfect. Pre-marital sex: where is all the way? Male and female: male and female He created them. Gospel morality: the commandment to be human.

Volume 2: **Faith & Religion**
Concepts: Teenage rat-race: acne is a no-no. Idolatry: an idol by any other name. Commitment: the opposite of hanging loose. Faith: to live on faith. Competition: pass the prize, please. Silence: in other words, thanks. Scandal: headline makers. Materialism: nobody's answer. Private religion: going public.

Volume 3: **Adults & Authority**
Concepts: Change vs. growth. Responsibility. Being different. Law. Freedom. The fourth commandmant. Church authority. Parenting. Childlikeness. God as parent.

Volume 4: **Being Christian**
Concepts: Resurrection. Conversion. Asceticism. Failure. Reconciliation. Death. Hoping. Self-discipline. Patience. Joy.

THESE STONES WILL SHOUT, by Mark J. Link SJ, Niles, Illinois: Argus Communications, 1975

Concepts: Biblical prehistory: confrontation, literal interpretation, contextual interpretation, the Bible God, who told them, bone of my bone, blaming the snake, thorns and thistles, and God grieved, the flood, still falls the rain. Folk History/Peoplehood: the Sheik who said 'yes', a mystery unfolds, trial by fire, the irreversible word, ballads and stories, the dreamer, go down Moses, the night that was different, the exodus, the mountain encounter on eagle's wings, library books. Peoplehood/Nationhood: stage history, the walls came tumbling down, charismatic leaders, man of destiny, the great prophesy, clay feet, Israel's soul book, the king who failed, wisdom of Israel. Nationhood/Exile: from brothers to rivals, two who said 'no', more voices of protest, God of concern, gloom without brightness, a holy remnant, bird in a cage, the unheeded prophet, day of drums. Exile/Remnant Community: can these bones live again? Suffering servant, like men dreaming, a remnant returns, the reluctant preacher, voice in the storm, Remnant Community: dreams and visions, threat from within, unfinished story.

The Seventh Trumpet, The Good News Proclaimed, by Mark Link, Niles, Illinois: Argus Communications, 1978

Concepts: Jesus' pre-ministry, Galilean ministry I and II, and Jerusalem ministry.

CHRISTENING: The Making of Christians, by Mark Searle OFM, England: Kevin Meyhem Ltd., 1977

Concepts: History of Christian Initiation. Baptism: Welcome, Celebrating God's Word. Prayer and Exorcism, Reborn of Water and the Spirit. Confirmation: Confirmation and Baptism. Liturgy of Confirmation. Eucharist: the Promised Land.

The Ministry of the Celebration of the Sacraments, by Nicholas Halligan OP, N.Y.: Alba House, 1972

Volume 1: **Sacraments of Initiation and Union**

Concepts: Baptism, Confirmation, Eucharist.

Volume 2: **Sacraments of Reconciliation**,

Concepts: Penance, Anointing of the Sick.

Volume 3: **Sacraments of Community Renewal**

Concepts: Holy Orders, Matrimony.

Gifted and Growing, by Sr. Louise Marie Prochosha SND, Encino, California: Benziger, 1980

Making Moral Decisions: Living our Christian Faith, by Richard Reichert, Winona, Minneapolis: Saint Mary's Press, 1983

MINE IS THE MORNING series: A Religion Course for Teenagers, by W.V. Coleman and V. McLemore, Mystic, Connecticut: Twenty-Third Publications, 1976

---The Early Church, 1974

---Personal Morality, 1974

---Social Morality, 1974

---The Sacraments of Healing, Penance and Anointing, 1976

---The Sacraments of Service, Baptism, Confirmation, Holy Orders, 1976

---Sexuality and Marriage, 1976

APPENDIX E: CATECHISMS

The sample catechisms listed below[185] are single volume instructional resources. They are listed in order of publication date; at times no author or editor is named. The number of pages is given when it appeared significant.

Catechism: Doctrinal, Moral, Historical, and Liturgical; with answers and objections from the sciences against religion, 3 volumes, Dublin: James Duffy, 1880

A Catechism of Christian Doctrine, Prepared and Enjoined by Order of the Third Plenary Council of Baltimore, N.Y.: Benziger Brothers, 1886

Katholischer Katechismus von Dritten Plenar Concil von Baltimore, translated by A.B. Schwenniger, Cincinnati: Pustet, 1886

Catechismo della Dottrina Christiana, Preparato e Prescritto per ordine del Terzo Concillo Plenaria di Baltimore, translated by Januarius De Concilio, N.Y.: Catholic Publication Society, 1886

Abrége du catéchisme de la doctrine chrétienne, ordonné par la troisième concil plénier de Baltimore, et traduit en français par l'ordre de Monseigneur l'Archeveque de la Nouvelle-Orléans, New Orleans: LaFarque Frères, **ca.** 1886

An Advanced Catechism of Catholic Faith and Practice, based upon the Third Plenary Council Catechism for use in the higher grades of Catholic Schools, compiled by Thomas J. O'Brien, Chicago: The Oink Company, 1901

Catholic Theology: The Catechism Explained, 628 pages, by Ildephonse Lanslots, St Louis: Herder, 1913

Father Smith Instructs Jackson, 292 pages, by John Francis Noll DD LLD, revised by Albert J. Nevins MM, Huntington, Indiana: Our Sunday Visitor, (1913), 1975

The Creed Explained: according to the Munich or psychological method, 395 pages, by Joseph Baierl, Rochester, N.Y.: Seminary Press, 1919

The Commandments Explained: according to the Munich or psychological method, 427 pages, by Joseph Baierl, Rochester, N.Y.: Seminary Press, 1920

The Sacraments Explained: according to the Munich or psychological method, 434 pages, by Joseph Baierl, Rochester, N.Y.: Seminary Press, 1921

A Complete Catechism of the Catholic Religion, 330 pages, by Joseph Deharbe and translated from the German by John Fonder, N.Y.: Schwartz, Kirwin, & Fauss, 1924

Graded Catechism, 231 pages, by Francis Jehlicka, N.Y.: Sadlier, 1925

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[185] For a comprehensive listing of Catholic catechisms published in the U.S.A. between 1784 and 1930 see the doctoral study of Charles J. Carmody which is listed in my bibliography. According to Carmody all Catholic publishing houses have published editions of **The Baltimore Catechism**. Futhermore, as the following sample listing shows, **The Baltimore Catechism** was translated into the major immigrant languages in use in the United States of America.

The Catholic Religion, illustrated and explained for the child and convert, 183 pages, by Julius Burbach, West Allis, Wisconsin: -, 1928

The Catholic Catechism, by Peter Cardinal Gasparri, Toronto: Longmans, Green & Co., 1932

Catechetics: Catholic Evidence Training Outlines; Study and Teaching, 334 pages, by Maisie Ward, N.Y.: Shhed and Ward, 1936

Catholic Faith, as drawn up by Cardinal Gasparri and edited by Felix Kirsch, N.Y.: P.J. Kenedy and Sons, 1939

The New Baltimore Catechism and Mass, by Michael McGuire, N.Y.: Benziger Brothers, 1941

Catechism Comes To Life, 186 pages, by Stephen Aylward, St. Paul Minnesota: Catechetical Guild, 1942

The New Baltimore Catechism, the official revised edition of 1941 amplified with supplemental questions, answers and a glossary by Francis Connell, N.Y.: Benziger, 1943

A Catechism of Christian Doctrine, revised edition of the **Baltimore Catechism**, a text for Secondary Schools and Colleges, #3, 426 pages, Patterson, N.J.: St Anthony Guild Press, 1948

The Teachings of the Catholic Church: A Summary of Catholic Doctrine, 1332 pages, edited by George D. Smith, London: Burns Oates & Washbourne, 1948

Catechism Through The Liturgy, in 4 parts, by Denis Rutledge, London: Douglas Organ, 1949

My Catholic Faith: A Catechism in Pictures by Louis LaRavoire, Kenosha, Wisconsin: My Mission House, (1949), 1964

Catechism of The Summa Theologia of St. Thomas Aquinas, 314 pages, by Thomas Peques, Maryland: The Newman Press, 1950

What Catholics Believe: A Primer of the Catholic Faith, 110 pages (cloth), by Joseph Pieper and Heinrich Raskop, tr. from the German by Jan van Heurck, Chicago: Franciscan Herald Press, (1951), 1982

The Parish Catechism: Written especially for instructing non-Catholic people in the basic teachings of religion, 144 pages, by Martin Farrell, Chicago: United Book Service, 1955

The Church Teaches: Documents of the Church in English Translation, 400 pages, by the Jesuit Fathers of St Mary's College, St Mary's, Kansas, Rockford, Illinois: Tan Books, (1955), 1973

Handbuch zum Katholischen Katekismus, 221 pages, by Franz Schreibmayr, Freiburg, 1956

Life in Christ: Instructions in the Catholic Faith, 287 pages, by James Killgallen and Gerard Weber, Chicago, 1958

A Catholic Catechism, translated from **Katholischer Katechismus der Bistomer Deutschlands**, Montreal: Palm Publishers, 1958

My Catholic Faith: A manual of religion, 429 pages, by Louis LaRavoire Morrow, Kenosha, Wisconsin: My Mission House, 1958

Teaching The Catholic Catechism, by Josef Goldbrunner, N.Y.: Herder and Herder, 1963
Volume 1: Penance, Eucharist, Confirmation.
Volume 2: The Church and the Sacraments.
Volume 3: Life in Accordance with God's Commandments.

The Signs of the New Covenant, 320 pages (cloth), by Aime Georges Martimort, Collegeville, Minnesota: The Liturgical Press, 1963

Teaching the History of Salvation, an Introduction for Teachers, by Derek Lance, Glen Rock, N.J.: Paulist Press, 1964

A Modern Catechism, 288 pages, by John J. Hill and Theodore C. Stone, Chicago: ACTA Foundation, 1964

A New Catechism: Catholic Faith for Adults (The Dutch Catechism), 574 pages (cloth), produced by the Higher Catechetical Institute at Nijmegen, N.Y.: Herder & Herder, (1966, 1967, 1969), 1972

The Sacraments of Life and Worship, by John P. Shanz, Milwaukee: The Bruce Publishing Co., 1966

Catechism of Vatican II, 260 pages, by Franco Pierini, Dublin: Scepter Books, 1967

Christ Among Us: A Modern Presentation of the Catholic Faith, 470 pages, N.Y.: Paulist Press, (1967, 1973, 1975), 1981

The Church As Community: Leaven and Life Style, 143 pages, by Mark Delespesse, Notre Dame, Indiana: Ave Maria Press, (1968), 1973

The Catechism of Modern Man: All in the words of Vatican II and related documents, 803 pages, compiled and by a Team of the Daughters of St Paul, Boston: St Paul Editions, (1968), 1971

The Message of Salvation: The New American Catechism, 184 pages, by Martin Farrell, Des Plaines, Illinois, Fare, (1968), 1971

The Jesus People, 250 pages, by John J. Ryan, Chicago: ACTA Foundation, 1970

To Be A Catholic: A Catechism For Today, 83 pages, by Joseph V. Gallagher, N.Y.: Paulist Press, 1970

Catechism For Adults, 257 pages, by James Alberione, Boston: St Paul Editions, 1971

Growth In Christ, by Andrew Panzarella, N.Y.: W.H. Sadlier, Inc., 1972

An Introduction To The Faith of Catholics, 303 pages, by Richard Chilson of the Paulist Fathers, N.Y.: Paulist Press, (1972), 1975

A New Catechism of the Catholic Faith, 131 pages, by John P. Scholl, Des Plaines, Illinois: Fare, 1973

The Contemporary Catholic Catechism, 269 pages, by Gerald Williams, Des Plaines, Illinois: Fare, 1973

The New Parish Catechism: A complete course in the Catholic Faith, the teachings of Jesus, 140 pages, by William Martin, Des Plaines, Illinois: Fare, 1973

Your Faith: A popular presentation of Catholic Belief, 60 pages, a Redemptorist publication, England: Knight & Foster, 1975

The Common Catechism: A Book of Christian Faith, 690 pages (cloth), ed. by Johannes Feiner and Lukas Vischer with the cooperation of an ecumenical team, N.Y.: Seabury Press, 1975

The Catholic Catechism: A Contemporary Catechism of the Teachings of the Catholic Church, 623 pages, by John A. Hardon SJ, N.Y.: Doubleday & Co., 1975

An American Catholic Catechism, 308 pages, ed. by George Dyer et al., N.Y.: Seabury Press, 1975

The Teaching of Christ: A Catholic Catechism for Adults, 640 pages, ed. by Ronald Lawler OFM Cap., Huntington, Indiana: Our Sunday Visitor, 1976

Questions and Answers: A Shorter Catholic Catechism, 89 pages, Chicago: Franciscan Herald Press, 1976

Instructions In The Faith, 195 pages, by parish priests, Des Plaines, Illinois: Fare, 1976

Religious Education for Secondary Schools: The first three years, ed., by David Konstant, London: Search Press - Macmillan Education, 1976

Christ's Good News: A Vatican II Catechism, 91 pages, by Eugene F. Torpey, Des Plainnes, Illinois: Fare, 1976

A Catholic Catechism for Parents and Teachers, 200 pages, by Melvin Farrell, Milwaukee, Hi-Time Publishers, 1977

The Message of Salvation, 184 pages, by Martin Farrell, Des Plaines, Illinois: Fare, 1978

Handbook For Today's Catholic: Beliefs, Practices, Prayers, 64 pages, a Redemptorist publication, Liguori, Mo.: Liguori Publishing, 1978

Developing Faith: Lesson Plans For Senior High School Religion Classes, by Kieren Sawyer, Notre Dame, Indiana: Ave Maria Press, 1978

A Catechism of the Catholic Church: 2000 years of Faith and Tradition, 247 pages, By Robert J. Fox, Chicago: Franciscan Herald Press, 1979

Catholicism Today: A Survey of Catholic Belief and Practice, 209 pages, by Matthew F. Kohmescher SM, N.Y.: Paulist Press, 1980

Credo: A Catholic Catechism, 295 pages, compiled by the German Catechetical Association, London: Geoffrey Chapman, (1980), 1983

Outlines of the Catholic Faith: Teachings, Beliefs, Practices, Prayers, 84 pages, a publication of The Leaflet Missal, Saint Paul, Minnesota: The Leaflet Missal Co., 1980

The Illustrated Catechism: Catholic Belief in Words and Picture, 103 pages, Liguori, Missouri: Liguori Publications, 1980

Believing in Jesus: A Popular Overview of the Catholic Faith, 185 pages, by Leonard Foley OFM, Cincinnati: St Anthony's Messenger Press, 1981

R.C.I.A.: A Practical Approach to Christian Initiation for Adults, Dubuque, Iowa: Wm. C. Brown, 1981

Catholicism, 2 vol., 1266 pages, by Richard McBrien, Chicago: Winston Press, 1981

R.C.I.A.: Foundations of Christian Initiation, 89 pages, Dubuque, Iowa: Wm. C. Brown, 1982

Three Reformation Catechisms: Catholic, Anabaptist, Lutheran, 219 pages, by Denis Janz, N.Y.: Edwin Mellin Press, 1982

A Christological Catechism: New Testament Answers, 160 pages, by Joseph A. Fitzmyer SJ, N.Y.: Paulist Press, 1982

Welcome: An Adult Education Program Based on R.C.I.A., by Gary Timmins, N.Y.: Paulist Press, 1982

Our Faith: Basic Christian Beliefs, by Max Thurian, a Brother of Taize, N.Y.: Crossroads, 1982

The Bottom Line Catechism: For Contemporary Catholics, 304 pages, by Andrew M. Greeley, Chicago: The Thomas More Press, 1982

The Catholic Faith, by Robert J. Fox, 315 pages, Huntington, Indiana: Our Sunday Visitor, 1983

APPENDIX F: THEOLOGY MANUALS

The sample of the manuals of Dogmatic Theology listed below were written for the professional theology student. The following sampling covers the pre-Vatican II period of the modern era. The titles of the volumes, if given, are listed; otherwise the number of volumes to indicate the extent of the program.

Belluart, Charles René, **Cursus Theologiae Juxta Mentem Divi Thomae**, in 10 volumes, Lugduni: Apud Perisse Fratres, 1864

Berthier, John Baptist, **A Complete Compendium of Theology**, in 4 volumes, St Louis, Missouri: Herder, 1931

Desorges, Abbot, **Theologia Universa: Dogmatica Nempe Et Moralis**, Paris: Apud Ludovicum Vives, 1876

1. **Tractatus de scientia theologica.**
2. **Tractatus de locis theologicis.**
3. **Tractatus de deo uno.**
4. **Tractatus de deo trino.**
5. **De virtutibus theologicis, de virtutibus moralis, de justitia, de contractibus.**
6. **De sacramentis in genere, de baptismo, de confirmatione, de eucharistia, de poenitentia.**
7. **De extrema unctione, de ordine, de matrimonio, de censuris.**

Gousset, Thomas J., **Theologie Dogmatic**, in 2 volumes, Paris: Chez Jacques Lecoffre et Cie., 1848

Hugon, Eduard, **Tractatus Dogmatici**, Paris: Sumptibus P. Lethie Heux, 1931

1. **De deo uno et trino, creatore et gubernatore, de angelis et de homine.**
2. **De peccato orininali et de gratia, de verbo incarnato et redemptore, de b. virgine Maria deipara.**
3. **De sacramentis, in communi et in speciali, ac de novissimis.**

Hunter, Sylvester Joseph, **Outlines of Dogmatic Theology**, in 3 volumes, N.Y.: Benziger Brothers, 1896

Hurter, H., **Theologiae Dogmaticae**, in 2 volumes, Paris: Œniponte Libraria Academica Wagneriana, 1885

---, **Theologiae Dogmaticae Compendium in Usum Studiorum Theologiae**, St. Louis, Missouri: B. Herder, 1900

1. **Theologia Generalis.**
2. **Theologiae Specialis.**
3. **Theologiae Specialis.**

Jauve, L'Abbé, **Instructions sommaires sur la Doctrine Chrétienne**, Paris: Tolka et M. Simonet, 1901

Kenrick, Francis Patrick (Archbishop of Baltimore), **Theologia Dogmatica**, in 3 volumes, Mechlin: H. Dessain, 1857

Mazzella, Horatio, **Praelectionis Scholastico - Dogmaticae Brevior Cursui Accommodatae**, in 4 volumes, Rome: Desclée et Socii, 1908

Perrone, Joannes, **Theologia Fundamentalis**, Rome: Marietti, nd

1. **Apologetica - de ecclesia - de fontibus revelationis.**
2. **De deo uno et trino.**
3. **De verbo incarnata.**
4. **De creatione universali - de angelorum hominisque elevatione et lapsu.**
5. **Anthropologia supernaturalis - de gratia, de virtute et donis.**
6. **De sacramentis - de novisimis.**

Perrone, Joannes, **Praelectiones Theologae**, in 9 volumes, Ratisbon: Joseph Manz, MDCCCLIV

Pesch, Christianus, **Praelectiones Dogmaticae**, Friburg: Herder, 1909

Institutiones propaedeuticae ad sacram theologiam (de Christo legato divino, de ecclesia Christi, de locus theologicis).

2. **De deo uno, de deo trino.**
3. **De deo creante et elevante, de deo fine ultimo.**
4. **De verbo incarnato, de beata virgine Maria, de cultu sanctorum.**
5. **De gratia, de lege divina positiva.**
6. **De sacramentis (de sacramentis in genere, de baptismo, de confirmatione, de eucharistia.**
7. **De sacramentis (de sacramento paenitentiae, de extrema unctione, de ordine, de matrimonio.**
8. **De virtutibus in genere, de virtutibus theologicis.**
9. **De virtutibus moralis, de peccato, de novissimis.**

Petau, Denis, **Opus de Theologicis Dogmatibus**, in 8 volumes, -, Barri-Ducis: L. Guerin, 1864

Scheeben, Matthias Joseph, **Handbuch Der Katholischen Dogmatik**, in 7 volumes, Friburg: Herder, 1957

Schmaus, Michael, **Dogma**, Kansas City: Sheed & Ward, (1968), 1976

1. **God in Revelation.**
2. **God and Creation, the foundation of Christianity.**
3. **God and His Church.**
4. **The Church, Its Origin and Structure.**
5. **The Church as Sacrament.**
6. **Justification and the Last Things.**

Schouppe, Francis Xavier, **Elementa Theologiae Dogmaticae**, in 2 volumes, Brussels, H. Goesmaere, 1868

Tanquerey, Adolphe, **Synopsis Theologiae Dogmaticae Fundamentalis**, N.Y.: Benziger Brothers, 1911

1. **De vera religione, de ecclesia, de fontibus revelationis.**
2. **De fide, de deo uno et trino, de deo creante et elevante, de verbo incarnato.**
3. **De deo sanctificante et remuneratore, de gratia, de sacramentis et de novissimis.**

---, **The Spiritual Life:** A treatise on Ascetical and Mystical Theology, Tournai, Belgium: Desclée & Cie., 1930

---, **Manual of Dogmatic Theology**, in 2 volumes, Tournai, Belgium: Desclée et Cie., 1959

Tournely, Honoratus, **Praelectiones Theologae**, in 8 volumes, Paris: J. Baptistava Garnier, 1750

Van Noort, G., **Tractatus**, Amsterdam: C.L. Van Langenbuysen, 1911
  1. **De Vera religione,**
  2. **De deo creatore,**
  3. **De deo uno et trino,**
  4. **De deo redemptore,**
  5. **De gratia,**
  6. **De sacramentis.**

---, **Dogmatic Theology**, Westminster, Maryland: The Newman Press, 1955
  1. **The True Religion.**
  2. **Christ's Church.**
  3. **Sources of Revelation, Divine Faith.**

Van Rooy, Jerome, **Codex Dogmaticus**, Mechlin: H. Dessain, 1868

Wilhelm, Joseph and Thomas Scannell, **A Manual of Catholic Theology**, in 2 volumes, London: Kegan, Paul, Trench, Trübner & Co., 1899

The following samples are taken from Moral Theology.

Aernys, Jos., **Theologia Moralis**, in 2 volumes, Italy, Turin: Casa Editrice Marietti, 1919

Bucceroni, Januarius, **Institutiones Theologiae Moralis**, Rome: Ex Typographia Forzani et Socii, 1893

D'Annibale, Joseph, **Summa Theologiae Moralis**, in 3 volumes, Rome: Ex Typographia Polyglotta, MDCCCXCVI

Gury, John Peter, **Compendium Theologiae Moralis**, in 2 volumes, Paris: Apud Victor LeCoffre, 1899

Ferreres, John, **Compendium Theologiae Moralis**, in 2 volumes, Rome: Eugenius Subirana, MCMIX

Sabetti, Aloysius, **Compendium Theologiae Moralis**, N.Y.: Frederick Pustet, 1919

Merkelbach, Benedictus Henricus, **Summa Theologiae Moralis**, in 3 volumes, Brugge, Belgium: Desclée de Brouwer, 1954

Noldin, H. and A. Schmitt, **Summa Theologiae Moralis**, in 3 volumes, Innsbruck, Austria: Œniponte Typis et Sumptibus Feliciani Rauch, 1957

Prümmer, Dominicus, **Manuale Theologiae Moralis**, in 3 volumes, Fribourg: Herder, 1928

Slater, Thomas, **A Manual of Moral Theology For English Speaking Countries**, in 2 volumes, N.Y.: Benziger Brothers, 1908

Vermeersch, Arthur, **Theologiae Moralis**, in 4 volumes, Rome: Pont. Università Gregoriana, 1933

Zalba, Marcellinus, **Theologiae Moralis Summa**, in 3 volumes, Madrid: Biblioteca de Autores Cristianos, 1958

APPENDIX G: PROFESSIONAL JOURNALS & MAGAZINES

Religious Education, The Journal of the Religious Education Association and the Association of Professors and Researchers in Religious Education,New Haven, Connecticut. There were 78 volumes in 1983.

The Living Light, An Interdisciplinary Review of Catholic Religious Education, Catechetics and Pastoral Ministry, Washington, D.C. 20 volumes in 1983.

Lumen Vitae, International Review of Religious Education, Brussels, Belgium, 38 volumes in 1983.

The Journal of Moral Education, An International Journal published for the social morality council, ed. by Monica Taylor, Dorchester, England, 12 volumes in 1983.

Pace Reader, Professional Approaches for Christian Educators, ed. by Mary Perkins Ryan, St Mary's Press, Winona, Minnesota, 14 volumes in 1983.

Origins, N.C. Documentary Service, Washington, D.C., 12 volumes in 1983.

Catechist, a monthly magazine published by Peter J. Li, Dayton, Ohio.

Religion Teachers' Journal, a monthly magazine published by John XXIII Publications, Mystic, Connecticut, 16 volumes in 1983.

Momentum; Journal of the National Catholic Education Association (U.S.A.), Washington, D.C., 14 volumes in 1983.

The Sower: A Quarterly Magazine on Christian Formation, Essex, England, 8 volumes in 1984.

Christian Education, a newsletter of the National Office of Religious Education, Ottawa. (Publication ceased)